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ABSTRACT

The Freshman General Studies Thematic Program (GST) at California State University, Chico was established in 1973 to create a general education program for freshmen and to give faculty the opportunity to explore innovative teaching methods. What resulted was a 33-unit, year-long interdisciplinary course for 36 well-motivated, well-prepared students that meets at least 3 hours a day, 5 days a week. It is team taught by five or six faculty from various departments. The curriculum is a Western Civilization course beginning with human evolution and ending with the contemporary world and the future. The historically-arranged curriculum includes history, performing and plastic arts, literature, philosophy, economics, and natural and social science. Because GST is the students' entire academic load, it allows for field trips and other educational experiences often precluded by scheduling conflicts. An unforeseen program benefit has been creation of a supportive and positive environment for freshmen. Personnel requirements are five or six faculty sharing 2.2 full-time positions and one work-study student. The operating budget is $5,000 plus $1,300 for the work-study student. Much of this document consists of student materials including an introduction to the GST program and its components, syllabus, and schedule. (Author/MSE)

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Freshman
General Studies Thematic

California State University, Chico

1973 -

HE 023 280

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AASCU/ERIC Model Programs Inventory Project

The AASCU/ERIC Model Programs Inventory is a two-year project seeking to establish and test a model system for collecting and disseminating information on model programs at AASCU-member institutions--375 of the public four-year colleges and universities in the United States.

The four objectives of the project are:

- To increase the information on model programs available to all institutions through the ERIC system
- To encourage the use of the ERIC system by AASCU institutions
- To improve AASCU's ability to know about, and share information on, activities at member institutions, and
- To test a model for collaboration with ERIC that other national organizations might adopt.

The AASCU/ERIC Model Programs Inventory Project is funded with a grant from the Fund for the Improvement of Postsecondary Education to the American Association of State Colleges and Universities, in collaboration with the ERIC Clearinghouse on Higher Education at The George Washington University.

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Abstract

The CSU, Chico Freshman General Studies Thematic Program (GST) was established in 1973 to serve two purposes: First, to create a general education program for freshman that would truly give students the basis of a liberal arts education. Second, to provide faculty the opportunity to explore innovative teaching methods.

What eventually resulted after several years of struggling with curriculum, was a single thirty-three unit, year-long, interdisciplinary course for thirty-six well motivated, well prepared students, that meets at least three hours a day, five days a week It is team taught by five or six faculty from various departments sharing 2.2 full time faculty positions. The curriculum is essentially a very rich Western Civilization course that begins with human evolution and ends with the contemporary world and a look the future. This historically arranged curriculum includes history, performing and plastic arts, literature, philosophy, economics, natural and social science. Through GST the students satisfy all of their lower division general education requirements but in a way that is meaningful and coherent; the general education requirements are perceived not just as a pile of requirements but as an educational program. Moreover, because GST is the entire academic load for its students, it provides opportunities for field trips and other educational experiences usually ruled out by scheduling conflicts.

An unforeseen benefit of the program, has been the creation of an environment for entering college freshman that turned what is often a lonely, anonymous, even frightening experience, into one that is very supportive and positive. The GST class has become a sustaining social environment for its students.

The personnel requirements of GST are 2.2 faculty positions, shared among five or six faculty, and one work-study student who works about ten hours a week doing clerical work on a Macintosh. The operating expense budget is about $5000 a year plus another $1300 for the work-study student. GST students each pay a $115 course fee to pay for rooms and admission to plays, museums, and concerts on field trips. GST has one classroom scheduled for its use six hours a day and one small, two-desk office.

GST should be transferrable to any college or university.

Introduction

Included in this submission besides the required background on CSU, Chico's Freshman General Studies Thematic Program (GST), a description of GST, descriptive results of GST, and conclusions and recommendations regarding the program will be: 1. A copy of the brochure sent to all incoming freshmen to CSU, Chico advertising and soliciting applications to GST; 2. A copy of the introductory course material sent with the acceptance letter to those thirty-six students accepted into GST; 3. A copy of the 1988-89 syllabus to GST; and 4. A copy of the GST planning guide which shows how GST articulates with the CSU, Chico general education requirements.

An overview of programs similar to GST, is not included because although there are other general education programs which are similar to GST in the sense that they are team-taught and interdisciplinary, they are not team-taught and interdisciplinary in the radical way GST is. It would thus be misleading to suggest that there are other general education programs similar to GST except in the way basketballs are similar to oranges.

Background

GST owes its origins to the great wave of educational innovation that lapped the edifice of higher education in the late 1960's and early 1970's. Insofar as a clear pedagogical justification can now be found for many of the innovations that were then conceived and implemented all over the country, it probably was rooted in the perception of many students and faculty that educational programs, in particular general education programs, were fossilized educational relics incapable of meeting the educational needs and/or desires of significant numbers of students -- needs that general education programs were supposed to meet. In short many faculty and students came to perceive that general education programs had become, as was then often said, 'irrelevant'. What that exactly meant was not always clear as is evident from looking at the various programs that were invented to respond to this problem; simply being different from what had gone before seems to have been their main point of resemblance.

At CSU, Chico with faculty leadership and administrative support the decision was taken to implement, beginning in the fall of 1973, a thematically integrated, team-taught, interdisciplinary general studies program. The program would consist of seven faculty members working intensively with a group of fifty students for an entire academic year in a single course for which students would receive thirty some lower division general education units. The object of this General Studies Thematic Program was two-fold:

First, GST was to make general education 'work' for students through creating a community of students and teachers working together on what would appear to be a coherent, but multifaceted and rich, body of material variously interconnected across traditional disciplinary lines. Not only would general education appear to be a coherent and thus meaningful program, instead of just a collection of required courses labeled "General Education Requirements" in the college catalogue; but through copious field trips and hands-on experiences, particularly in the arts -- made possible through the fact that the students would not have any conflicting academic responsibilities for the year -- general education would be made 'relevant.'

Second, GST would serve a faculty development function. Unrestricted by the usual forty-five or so hours per semester, divided into fifty minute or seventy-five minute periods, faculty members would have the opportunity to work together in presenting their own discipline's material in a way that showed its relevance to and interconnection with other disciplines as they each dealt with the proper subject of general education: Humanity and its environment. In short, faculty would have the opportunity to explore innovative teaching techniques not afforded by what had become traditional structures and ways of doing things in the university.

Both tasks proved more difficult to achieve than anticipated. Although the faculty who began the program were among the most respected scholars and teachers on the campus, and thus had the will and capacity to build an innovative but academically respectable GST program, they floundered with the curriculum for the first couple of years. Having been conditioned as students themselves and then as long-practicing college teachers, the founders of GST had clearly come to associate rigor in their disciplines with presenting it in the usual three to four unit semester course taught in forty five to sixty hours. Even the textbooks for lower division general education courses were written for this traditional structure.

Inspecting the syllibi for the first several years of GST reveals various attempts of the faculty involved to pack their own three unit courses into the new format. They tried passing the class among each other so that each would teach his or her course in three hour blocks for a couple of weeks. When they tried arranging their material thematically, that amounted to each of them breaking down their individual three and four unit courses into their fifty or seventy-five minute period components and then mixing them together in some way that seemed to make thematic sense. For example, lectures six through ten of the sociology professor's introductory sociology course were combined with lectures twenty through twenty-four of the history professor's introductory European history course and with the art history professor's lectures on Renaissance patronage to form a three week theme called "The sociology of art patronage in the Renaissance." Such efforts to shove course material developed for traditional structures into the new structure were failed for the simple reason that the students were only available for class fifteen hours a week yet there were seven professors each trying -- because his discipline was certainly as important as the others -- to shove his usual three or four unit course into the available time. Besides as years of teaching English Comp had shown, essays written for English Composition credit would have to be written on literary topics. Curriculum planning became dog fight for class time.

Meanwhile the students were hardly experiencing GST as a coherent meaningful whole. Again general education looked like just one thing after another, although the 'things' tended to be bigger than they would be

in the regular general education curriculum: a whole three hour class period or even five three hour class periods might devoted to the same subject.
However, there was one unexpected benefit. The students shared exactly the same academic load, and thus they formed close relationships with their classmates. Moreover there was a lot of contact with faculty all of whom knew the students by name very early in the semester. The classroom was not the anonymous experience for GST students it was for most freshmen at CSU, Chico. Contributing to the supportive, friendly nature of the program were the field trips, some of them over night trips, the class made to the Oregon Shakespearean Festival (in the first week of the school year), Mt. Lassen National Park to study geology and ecology, and San Francisco to tour art museums, see plays, and visit social workers. Largely for these reasons the students were very enthusiastic about the program, particularly after they had begun their sophomore year and had the opportunity to compare the GST format with the usual instructional format. In addition the retention rate for GST students was much better than for freshmen in general.

After a couple of years of experimentation, it could be said that the GST curriculum was certainly no worse than the standard general education curriculum and perhaps somewhat more integrated. The GST format did appear to have at least the advantage of allowing faculty to pursue a topic in class for more than fifty minutes without significant interruption. Most importantly, GST almost accidentally had solved some of the problems that cause many students to find their first year at college so traumatic that some of them drop out of college. The administration and some of the founding faculty decided to continue with the program. If only the curriculum problems could be solved.

The solution came with appointment of a dynamic professor from the Education Department as the Coordinator of GST who knew what needed to be done. After years of working with student teachers on curriculum development he had the wherewithal to get the faculty teaching in GST to completely rethink their own disciplines in terms of their relation to other disciplines so they could be team taught in a truly interdisciplinary way. After literally hours and hours of planning and writing detailed lesson plans for each class period for an entire year -- a wholly new experience for most university teachers -- the faculty produced a syllabus for GST that really was a map of a thematically ordered, coherent lower division general education program. The curriculum had become a chronologically ordered, incredibly rich, thirty three unit, year long course in Western Civilization thematically organized around Jacob Bronowski's

Ascent of Man. In addition, the GST faculty finally were teaching in truly innovative, but no less rigorous ways. GST was successful enough to survive a decade of CSUC budget cutting and auterity.

Description

Today, in its sixteenth year, GST provides in one academic year a challenging, well-rounded, liberal arts education with the sense of community and purpose of a small, prestigious liberal arts college. From the entering freshmen who submit letters of application, the GST faculty, using grades, SAT scores, the letters, and interviews, select thirty-six who seem most likely to benefit from and contribute to GST's opportunities for personal growth and education. Risk-taking, curiosity, and flexibility are more valued than high numbers and conformist resumé packing.

The faculty who have come to work out best for GST and are most apt to benefit from participating in GST are those who believe very strongly in the goals of a well rounded general education program. Without this commitment, faculty will not tolerate the enormous effort required to rethink their own disciplines in such a way that they can work effectively in the interdisciplinary, team-taught GST program. Even with this commitment, it takes about a year for a new faculty member to overcome the impulse to just shove his or her standard three unit course into the GST format. The most successful GST faculty are also those most apt to manifest themselves the effects of a good general education, such as broad interests and knowledge.

Working together, the faculty and students, moved by the same enthusiasm and interest in general education, pursue a curriculum that covers all the university lower-division general education requirements, except for math and a lab science. In substance the curriculum is a coherent, chronologically and thematically ordered, scouting expedition of cultural evolution from prehistory to present. The organizing theme has changed from The Ascent of Man based on Bronowski's book of the same title, because as both students and faculty began to notice, that may have been question begging. Now after beginning the year with a two week review of major problems confronting humanity, principally the environmental ones, the rest of the year's work is presented as a very long answer to the questions: How did we come to this pass? And what is the hope for the future? The content is presented in era's such as the Early Era, covering the period of human evolution up through the agricultural revolution, the

Classical Era, the Medieval Era, and so on up to the Contemporary Era. Each Era is defined and presented in terms of its ethos and world view as those are reflected in its outstanding achievements. By the end of the year, the class is ready to entertain the hypothesis that as in earlier eras humanity has reached a time of crisis, caused in part by the ethos and world view of the present, but can survive as it has before by discovering and adopting a new ethos and world view.

The students and most of the faculty share the trials and triumphs of fifteen to twenty hours of classroom work a week, in addition to community volunteer work, studio art workshops, field trips, gardening, drama productions and other group assignments, and attendance at concerts, art exhibits, lectures, and theater productions for an entire academic year. The field trips include two trips to the Bay Area, one to the Shakespeare Festival in Ashland, Oregon, one to a nearby Cistercian monastery, and others to local sites, such as capital intensive factory farms and labor intensive organic farms, that are germane to the curriculum.

For the year's work, the students receive a minimum of thirty-three units of college credit which cover all of their local general education requirements (except for the math and lab science requirements) as well as the CSU, Chico, six unit Ethnic and Third-World requirement. But much more importantly, they will have had a successful, rewarding freshman year exploring their own talents and interests, the remarkable range of opportunities open to them in the university and the community, and the treasure house of human achievement. And since the experience is shared, many will also have developed enduring friendships and pleasant memories associated with an academic program.

Although GST survived over a decade of budget slashing and hardtimes, it did not survive unscathed. For the last seven years, GST has been functioning with 2.2 full time faculty positions and one work-study student who works about ten hours a week doing clerical work. The Coordinator of the program gets .8 of the 2.2 positions and the remainder is distributed among five other faculty members who thus have extensive teaching duties in their home departments. GST has one classroom reserved for its use from 8 am to 3 pm, five days a week, for the year. It has one twelve by fifteen foot office. GST gets about $5000 dollars in operating expense money a year in addition to $1300 for the work-study student mentioned above. Occasionally, GST will get extra equipment money to buy computer hardware, for example, which is very important since the Macintosh and work-study student alleviate the need for clerical help. In addition, all GST students have to pay a $115 fee per year to cover the cost of admission to plays, concerts, and museums, and rooms on overnight field trips. The cost of transportation for these field trips comes from the operating expense budget.

Results

There is scant quantitative data on the program. With the faculty and staff resources available for GST, the GST faculty can either run the program or study it; there is no way both can be done. Moreover, GST has been so widely perceived by the administration, faculty, students (and their parents) to be one of the premier programs on this campus that there has been little institutional pressure to conduct the kinds of quantitative studies that would be most useful in justifying the continuance of the program.

Contributing to the universal, favorable impression of GST are such factors as these: Of the thirty-six freshman GST accepts into the program, less than five percent elect to drop out of the program at the end of the first semester. Moreover, virtually all GST graduates return for their second year of college, most of them to this institution. A disproportionate number of GST students win university-wide scholarships and participate in the National Student Exchange. GST students and alumni, make up about a third of the university Honors Program. There are almost always twice as many qualified applicants to the program as can be admitted. Many of the applicants are the children of local faculty as well as educators at all levels elsewhere. Several years ago, GST was able to raise almost $5000, mostly in small contributions from GST alumni and their parents, for an endowed GST scholarship fund in memory of a GST student who had died.

Faculty in other departments often comment that they enjoy having GST alumni in their classes. Faculty from other departments, as well as the President of the University, will repeatedly volunteer to do guest lectures for the GST program for no reward but the pleasure of dealing with a lively, engaged group of freshmen. Faculty in GST, who successfully make the adjustments required to participate effectively in the program, tend to leave the program only because they have to. The head of the campus advising office has noticed that GST students are unique among freshman in mentioning their academic program first in their list of most important experiences of their freshman year. The dean of the School of Humanities and Fine arts has been exploring for three years ways of trying to use the

GST format to construct a School of the Arts. The university has trotted out the GST program along with the Honors Program in its application to Phi Beta Kappa. Finally, GST has survived recurrent episodes of University budget cutting.

Conclusions and Recommendations

The GST program is very highly regarded on this campus as an ideal way to teach the general education program. It has thus succeeded in achieving one of the originally proposed goals of the program. At the conclusion of every academic year the GST faculty have several lengthy meetings to assess the previous year's work and curriculum and to discuss ways of improving the program. The Coordinator then creates a preliminary draft of the next year's syllabus attempting to incorporate the results of these discussions. The faculty then discuss the draft and it is revised again. This process may be repeated several times until the final draft is finished for the next year. Every year the curriculum is modified to take note of the previous year's classroom experience and to keep the content fresh and engaging for both the faculty and the students in GST -- that is to keep the material 'relevant' in the best sense of the word.

With regard to the second original goal of GST -- to create an opportunity for faculty to explore innovative teaching methods and work in an interdisciplinary and team taught environment -- GST has been less successful, because of resource problems. With 2.2 faculty positions GST works well, provided that all the faculty who fill those positions are able to work constructively together in the program. As noted above it takes about a year before a faculty member, even the best intentioned and cooperative faculty member, can work constructively and productively in the program. Consequently, faculty turnover in GST has been very slow. Next year however, GST is tentatively budgeted for 2.4 positions. The additional .2 position will be used to bring a new faculty member every year into the program as a participating observer. This will expose new faculty to the program, who will learn how it works, who will subsequently be able to work as GST faculty, and who take new ideas back to their home departments about how to develop interdisciplinary, team taught courses.

There are no obvious reasons why the GST program could not be implemented anywhere, given that it has been implemented in the CSU system which is highly bureaucratic in a way that does not encourage non-traditional programs. One of the main challenges of the GST program for the Coordinator and the university administration has been to fit it into the system wide accounting categories for budgeting, counting students, determining class size and faculty load, etc. The challenge has been successfully met for sixteen years.

To implement a GST program at another campus, the first task would be to find faculty who are committed to teaching general education well and either have wide interests and expertise or are willing to get them. Second, those faculty, should include one who has a comprehensive view of how many of the major achievements of human cultural evolution fit together. Third, rather than start from scratch, get a copy of the GST syllabus, treat it as a starting point to discuss developing a new syllabus suited to local conditions. It would even be possible to teach the syllabus as it stands and let the experience of doing that guide subsequent revision. Fourth, attention must be given to recruiting incoming freshman. For this the assistance of admissions, advising and publicity offices is very important.

GST INTRODUCTION

Welcome:

You made it! Now you are in GST. You are probably pondering the next step in making this year the success you hope it will be. Here you are perhaps living away from home for the first time, away from your family, friends, and sweetheart. As the story books used to say, you have left home and set out to seek your fortune. Even if you are still living at home, coming to college is a significant change, maybe even a rite of passage. You are probably a little anxious about how you will measure up.

You should feel a little bit anxious. After all, this is a big step you are taking. College isn't just more high school. You are probably already eagerly anticipating an enormous increase in your freedom. Indeed in college you will be on your own in a way you never have been before. You will be treated as an adult. No one will make you study, go to bed, get up, eat, wash, or even attend class. No parents will be hovering about checking your breath and gait, seeing if your eyes are dialated, wanting to know where you are going to be all night, worrying about your moods, prying into your affairs. No teachers, school administrators, and counselors will be monitoring your behavior, calling your parents, revoking your privileges. You will be free to come and go as you choose, to spend your money as you want, to ingest what and as much as you want, to sleep as long and with whomever you want, to cut class, to party all night and day. You will be free, in short, to completely screw up your life in ways that you can now hardly imagine. And if you do, who will be responsible? You will.

On the other hand, you will also be free to organize your life and daily routine most suitably for your own needs and amibitions, to develop your talents and potential without interference, to forge your own identity and values and convictions, to seek your own good, to build your own success. And if you do, who will be responsible? You will. Along with enjoying new freedoms, you have also assumed a big burden of responsibility. You have taken a big risk. Scary!

First, let us assure you that you are off to a flying start in your college education! As a member of the GST class of 1989-90, you will have unique opportunities open to you. You will avoid the anonymity experienced by many freshmen; by the end of the first week in class all the faculty and your fellow classmates will at least know your name. You will experience most of your General Studies requirements as an enormously rich story -- with innumerable subplots -- about us humans and our ancestors and not just a jumble of requirements. By the end of the year you will have at least the basic intellectual framework on which you will build for the rest of your life. And you will be introduced to much of the best that this university has to offer -- plays, concerts, outstanding professors, guest lecturers, art exhibits, and intellectual challenge.

Second, be assured that you can make the most out of GST's opportunities. Your interest in your own education, your initiative in applying for GST, your high school record, your letter of application, and your responses during your interview show that you are capable of doing generally A and B work. We would not have selected you for GST if you weren't. However, whether or not you do all A and B work depends on your desire and self-discipline. If you choose to make the most out of the unique educational opportunities available to you in GST, this year will be the beginning of a very successful academic career.

Okay, so you intensely want to make the year a successful one. Consequently, you resolve to be self-disciplined and to choose to make the most out of the opportunities that GST will offer. But what does this mean right now in terms of practical, concrete, steps?

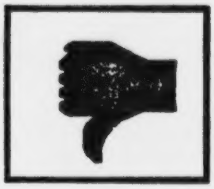
The Next Step or ....The Secret of Success:
(Hum a lusty fanfare before you read the secret.)

CONSTRUCT A WEEKLY SCHEDULE FOR YOURSELF THAT ACCOUNTS FOR EVERY HOUR OF EVERY DAY!

You have probably already been wondering how you are going to fit into your life this next year all the recreating, working, socializing, and learning you want to besides attending class an average of fifteen hours a week and studying a minimum of thirty a week. The only way that you can fit all this in is to treat time as your most precious resource. (It is pretty important, for when you run out of it, you are dead.) You cannot fit all of this in – or even very much of it – if you get up in the morning and casually amble around waiting for the day to develop. As soon as your alarm goes off in the morning, you should know for any hour of the day what you are going to be doing.

Inspirational example: Two of our very best students in the last three years, besides earning nearly straight A's in GST, participating in CAVE and other activities such as working for the student newspaper, worked in local restaurants for 20 to 30 hours a week. Neither thought of their jobs as impediments to their school work. Both thought that their jobs made them better students because they were forced to make the best use of their time.

To help you take the first step toward success, we have included in this introduction two time management forms; regard the filled out one as a model as you fill out the blank one. Notice that the model permits time for three meals a day, seven hours of sleep a night, daily recreation and socializing, free Friday and Saturday nights, and at least thirty hours of study time a week. Normal human life will be possible! Obviously, if you have a job you will have to alter the model to fit your work hours; but you could fit a twenty hour a week job in the model without compromising your school work.

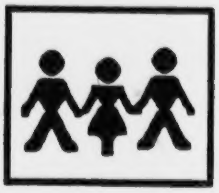


Having filled out your own time management form, you are ready for the second step to success. This is the one that is most difficult. Almost all beginning GST students get as far as filling out the form. Almost all get as far as intending to follow it. But then something goes wrong between the intention and the execution for some GST students. In spite of being capable, they end up doing very badly! Usually what goes wrong is something like this: When the alarm rings the first day of class and no shrieking parents are about, they start reflecting on the costs and benefits of beginning to follow the schedule tomorrow as opposed to today. Since they were up very late or had a hard time sleeping, the short term benefits of sleeping a little longer feel entirely persuasive. Because the same rationalizations will be available tomorrow -- and the day after , and the day after that and so on-- some GST students never get beyond filling out the form and intending to follow it. How can you avoid this trap?

FOLLOW YOUR SCHEDULE IMMEDIATELY!

This means the first day of class -- no matter how little or poorly you slept the night before, no matter how groggy, sleepy, or stupified you feel when the alarm goes off. We will have only two days of class before we go to Ashland, but this is long enough to give you time to begin building good time-management habits. Once the habit is established, following your schedule will seem effortless. In fact you may even come to feel uncomfortable when you are not following it!

To help you with the second rule we suggest that you team up with other students in class with similar schedules. Maybe even form a support group like Weight Watchers or AA. Call each other in the morning to make sure you are up. Agree to walk to the library at the same time. Go over your class notes together each day during lunch. The trick here is to make yourself responsible to someone else for behavior that you want to cultivate.



Also cultivate the habit of studying in a quiet corner of the library. Separating your study place from your recreational place will help prevent the recreating from crowding the studying. We all know that particular environments can prompt us to behave in particular ways. Put most of us by ourselves on a comfortable bed in a quiet room late at night with the lights dimmed and some very quiet, mellow music on the stereo and we know what to do. We will feel like sleeping and do so; none of us would feel like we were ready to immediately begin writing the Great American Term Paper. Similarily, as you begin to establish the habit of studying in a particular environment, you will observe that once you are in that environment you will be in the right frame of mind to go to work and make the most of your study time. Ten hours of studying in which you are thoroughly engrossed in what you are doing are worth more than twenty hours in which your concentration is constantly being interrupted by dorm room hoopla, chattering roommates, phone calls, and your favorite song on the stereo.

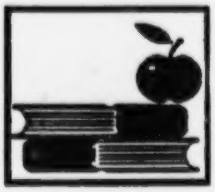
The Syllabus:
Planning ahead distinguishes our species. It certainly distinguishes the successful GST student. To help you plan ahead, we will provide you with a schedule for the entire fall semester. Details may be revised as we go along; we will let you know as soon as we can of any changes. But we do want you to have as good an idea as possible about what we will be doing throughout the semester. We divide the semester into four eras: The Early Era, The Classical Era, The Medieval Era, and the Renaissance Era. The syllabus for each era will consist of a brief introduction, highlighting some of the main themes we will emphasize, and a calendar for that era. Each entry in the calendar gives the class times for that day (note that they sometimes vary!), a phrase suggesting the topic(s) for the day, reading, paper, and homework assignments. Unless specific due dates are given for reading, essay, or homework assignments, you are to assume those assignments are due on the day on which they are listed. Some entries will also list announced quizzes (as opposed to unannounced quizzes), major exams, and special events. Abbreviations for some of

our texts appear in the reading assignments; the key to the abbreviations appears in the textbook list in this introduction. Detailed descriptions of paper topics will be supplied in class on the days they are assigned. We have enclosed with this introduction an early draft of the first page of this fall's syllabus so you can see what the syllabus will look like.

Keep this introduction and the syllabus in a three ring binder with a tablet of paper for notes and in-class writing. Always bring this binder to class. In another binder keep all your quizzes, exams, papers, and homework assignments. You need not bring this latter binder to class but you will need it periodically for student-faculty conferences. You will also find it very valuable in preparing for era exams and finals. Incidentally, since sometimes essays get lost between the time you turn them in and the time they are to be handed back, always keep a copy of every essay you turn in.

Textbooks:

If you do not buy your books with the rest of the class on the Friday of registration week, you will need to buy the following books at the bookstore in the section labeled "AIP". Buy early or you may have to special order them since students from other courses often buy the books intended for our class.



1. Arts and Ideas, 5th Edition, Fleming
2. Canticle for Leibowitz, Miller

3. Cyrano de Bergerac, Rostand
4. English Simplified, Ellsworth
5. Gaia: An Atlas of Planet Management, Myers
6. Henry IV, part 2, Shakespeare
7. How the World Works, Rensberger
8. The Mind, Restak
9. Norton Anthology of World Masterpieces, Vols 1 and 2. (WM) Mack et. al.
10. Odyssey, Homer
11. Pericles of Tyre, Shakespeare
12. Red Giants, White Dwarfs, Jastrow
13. Republic, Plato
14 Seven Theories of Human Nature, (ST) Stevenson
15. Tristan and Isolde, Von Strassburg
16. The Worldly Philosophers, (WP) Heilbroner
17. The Western Experience, Vols. 1 and 2, 4th edition, (WE) Chambers et. al..
18. White Noise, DeLillo
19. American Heritage Dictionary. You may substitute another, but you should have a desk reference dictionary.
20. Mr. Kopy handouts (MK) and Mr. Kopy Philosophy handouts (MKP). These are collections of handouts on sale at Mr. Kopy, located on Broadway one block from campus.Other readings may occasionally be assigned which will be made available from Mr.Kopy at about 5 cents a page. You will need two additional three ring binders for both sets of Mr. Kopy handouts.

Essays:

If you look ahead to the era calendars, you will see that we write about an essay a week. Most of them are three to five pages long. Here are some important things to remember about essays.

- Have a title. A title is your first contact with your reader. Make a good first impression. This also the only way we can sometimes tell on what assignment you think you are writing.
- Type and double-space all essays on medium weight paper. No onion skin! Computer paper is fine.
- Keep a margin of 1" on all four sides of the paper.
- Type on one side of the paper only.
- Put your name on the upper right corner of the first page.
- Number all pages after the first.
- In the case of endnotes and bibliographical citations, follow the format indicated in Ellsworth's English Simplified.
- Have your essay in the GST paper box five minutes before the start of class on the day the paper is due! Late essays will not be accepted!
- Have your proofreading partner sign the upper left corner of the first page. You will be assigned a proofreading partner.

All the above rules except the last apply to all written work that is to be handed in including homework and art reviews.

For each essay, the professor making the assignment has the option of grading papers himself or wholistically. Wholistic grading was used on your EPT exams and will be used on the Writing Effectiveness Screening Test (WEST) which you will take sometime before you are allowed to graduate. In wholistic grading each essay will be scored by two readers, with a third called upon in case there is more than a one point difference between the scores of the first two readers. Each reader uses a 6 point scale with "6" being the highest and "1" the lowest. Then in GST in order to end up with a possible maximum score of "20" for an essay, we take the average of the two readers' scores, multiply by 3 and add 2. What you want to attend to are the individual readers' scores. Whether graded individually or wholistically, here's what the scores mean:

A "6" essay has a spark of originality and is a joy to read. It is well organized, is carefully developed, and uses details and concrete examples effectively. There may be slight flaws in the writing, but the overall impression is of a writer in complete control of thought and expression. The writer can write just what she means; and means just what she write. There will likely be few "6" essays, especially at the beginning of the semester.

The "5" essay does a good job but is less fluent, original, or developed than the "6" paper. Many "5" essays are businesslike and efficient, fluent but not flashy. The best essays that we are apt to see in significant quantity will be "5's".

The "4" essay is competent. It is generally effective in form and content although it may exhibit flaws in thought, structure or grammer. It is an okay essay but nothing to write home about.

The "3" essay is almost competent. It may be grammatically perfect but utterly vague and superficial in content. Or it may be very profound, but so flawed syntactically that no reader will ever recognize its profundity.

The "2" essay reveals serious and probably chronic problems with the English language. Native speakers of Serbo-Croation can usually swing a "2" after a week's Berliz instruction in English.

The "1" essay was considered by the Harvard Medical School faculty as evidence of human brain death.

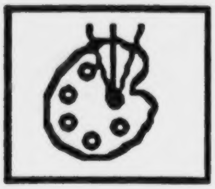
As will be noted below when we talk about grades you may drop two essay grades, provided that you have written the essays. You will have to "eat" zeros. Work that has obviously not been seriously proofread may be returned to you unread and ungraded. We realize that you may not be an expert typist and may not have access to a word processor on which it is easy to make corrections in your final copy. So we will not hold you responsible for your typing skills. That means that we will accept work with corrections written in ink.

Quizzes and Exams:

As you will have one 20 point essay almost every week, so you will have 20 quiz points amost every week. Some of these will be announced and some will not be. They may be given at any time, although we seem to have a tendency to give them at the moment that class is scheduled to begin or when there seem to be a lot of students absent. This is one way of rewarding punctuality and attendance as well as encouraging consistent day to day preparation and performance. Although you may be led to think that essays are more important than quizzes because you seem to be spending more time in writing them than taking quizzes, this would be a serious mistake. The number of points to be earned on quizzes will be about equal to the number to be earned on essays. You should also realize that while the major era exams are important, in the final reckoning your daily performance as reflected in your class participation, quizzes, essays, and homework is far more important.

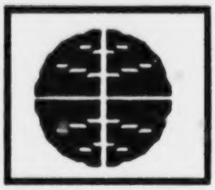
Two suggestions for preparing for quizzes: First, as soon as possible after class every day, review your class notes and amplify them so they will be meaningful after a couple of weeks. Second, keep up with daily reading assignments. While carrying them out, keep notes, make marginal notes, or underline significant points. It is well known that the more ways readers interact with a text the more likely they are to remember and understand it. Another significant way to enhance both your understanding and memory of class material is to talk and write about it among yourselves.

Art Portfolio:



Looking at the syllabus you will note that there are a number of art workshops scheduled. In these you will getting some hands-on experience working with art concepts and various media. Once your projects are completed, hang onto them until the end of the semester either in an approppriately sized folder or box. On the last class day of the semester some of these projects must be handed in; they will figure importantly in one of your course grades. Then you may send your *oeuvre* home for your folks to stick on the refrigerator or place on the coffee table for guests to admire.

CAVE Experience:



To stimulate a sense of community responsibility, foster habits of acting on it, and simply enhance your experience we require that you make a commitment of at least one weekend a semester doing volunteer work through Chico Area Volunteers in Education (CAVE) which offers a wide variety of experiences in community service. Among these are visiting with veterans at the VA Hospital in Yontville or with mentally handicapped children at Napa State Hospital, acting as a big brother or sister to a local child, supervising afterschool activities for latchkey kids, working as teacher's aid, and providing companionship to local senior citizens. Some of these activites require a couple of hours every week; others require only a weekend commitment.

You will sign up for one of these activities at the CAVE office, at the corner of 2nd and Cherry Streets, sometime during the first two weeks of class. If you put this off you may end up without any program at all or one you do not want to be in; so, do not delay! When you sign up at CAVE you may also sign up for a unit of credit if you want one. We do not require you to take the unit of credit, but you might want to collect credits. At the end of your experience you will write a minimum four to five page paper, due no latter than December 8, in which you make and defend a public policy recommendation relevant to the problem on which you have been working. This paper will probably involve some research to find out what public policy already is, for example, on care of the aged poor, latchkey children or disabled veterans.

As an alternative to CAVE you may commit yourself to at least a weekend's work with the Butte Environmental Council. Its office is at the corner of Cherry and 7th Streets.

Grades:

Although our primary business in GST is teaching and learning, we have to deal with grades as a necessary evil. In fact if we all focus on teaching and learning, the grades will take care of themselves. Nevertheless you probably would like to know more about how they will be assigned. So we will provide the following approximate account of how your grades will be assigned. "Approximate" because we reserve the right to change procedure if we find a change would help in the primary business of teaching and learning.

Although you are enrolled in one class, GST, your grade report for each semester's work, which you will receive from the university within a couple of weeks after the end of each semester, will show you to be enrolled in six different courses for each of which you will receive a grade. In the following table, you will find each of this semester's course names, numbers, and unit values followed by a list of the sorts of things on which the grade for that course is based.

AIP-001A, English - 3units
- Participation - 20pts.
- All Essays including the CAVE essay - 120pts.
- Oral Presentations - 60 pts.
- Essay finals - 50 pts.

AIP-001B, Critical Thinking - 3 units
- Participation - 20pts.
- PM logic session quizzes
- PM logic session homework
- Critical thinking parts of exams
- Essay #3, Persons - 20pts.

AIP-001C, Foundations of Western Civilization to 1600 - 3 units
- Participation - 20pts.
- Relevant parts of quizzes
- Map and Time-line parts of exams
- Social science parts of exams
- Science parts of exams
- History parts of exams
- Essay #2, Gobal Warming - 20pts
- Essay #6, Living by Our Garden - 20pts.
- Essay #7, Intensely Focused Experience - 20pts.
- Relevant Homework
- Final - 100pts

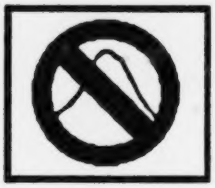
AIP-001D, Art and Music in Western Culture - 3 units
- Participation - 20pts.
- Relevant parts of quizzes
- Art and Music parts of exams
- Essay #9, Renaissance Art - 20pts.
- Two Gallery Reviews - 20pts.
- Two Music Reviews - 20pts.
- Two Drama Reviews - 20pts.
- Art portfolio
- Relevant Homework
- Final - 100pts.

AIP-001E, Ideas in Literature - 3 units
- Participation - 20pts.
- Relevant parts of quizzes
- Literature parts of exams
- Philosophy parts of exams
- Essay #1, Shakespeare - 20pts.
- Essay #4, Epic - 20pts.
- Essay #5, Greek Philosophy - 20pts.
- Essay #8, Dante - 20pts.
- Essay #10, Hamlet and Descartes - 20pts.
- Relevant Homework
- Final - 100pts.

AIP-001F, Community Action and Personal Responsibility - 1unit
- CAVE Essay - 20pts.

Athough we cannot be more specific now in allocating points to such items as exams and quizzes we do know that there will be about 1000 total possible points to be earned on all assignments over the entire semester; the more of these points you earn the better because your grade in each course will be based on various fractions of the 1000 point total. For example, much of the 1000 point total, which will include the points earned on some essays, will be used in determining your grade for the three unit course AIP-001C, Foundations of Western Civilization to 1600. All your essay points will be used again in figuring your grade for the three unit course AIP-001A, English.

It is obvious that your semester grades for the six courses are not likely to vary from one another by more than a letter grade. It is almost impossible to get D's in a couple of courses and B's in a couple of others. Consequently, since below average work in GST can be academically devastating -- placing one on academic probation for life -- a grade of 'No Credit' will be used instead of D's or F's on semester grade reports. What this means is that a D or F would be treated on your records as if you hadn't been here -- as indeed you would not have been in some sense -- and the penalty is financial since the work must be repeated.



Do we grade on a curve? No, we do not grade on a curve. For some reason students often think it is to their advantage if they are graded on a curve. But if you understand a curve then you see that on a curve most students would have to get C's , and equal numbers would get B's and D's, and a very few would get A's and an equal number would get F's. Another unhappy consequence of grading on a curve is that it pits students competitively against one another, which is not the way of creating a cooperative community of learners. After fifteen years of running GST we have a very good idea what we can expect. We would love to award everyone nothing but A's; and we would if everyone earned them. Consequently, you need to realize that in GST the earning of grades is not a zero-sum game in which some profit only at the expense of others. Our grade barrel has innumerable A's and B's in it, so we don't worry about running out of them.

In the foregoing table is an item called "participation". We obviously think it is important. Although twenty points may not seem like a lot, twenty points can make the difference of a half-letter grade in the semester course grade. We think of participation as a measure of your contribution to the cooperative, community endeavor of teaching and learning. It makes explicit the fact that your individual welfare in here depends on the welfare of the class. Here are some examples of the kinds of things we consider when we figure your participation grade:

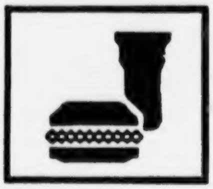
- Observing common courtesy, such as not talking when someone else is addressing the class and not interrupting while another is talking.
- Participating thoughtfully as a speaker and listener and contributing member of the class
- Attendance in class. (We don't keep role but we have a pretty good sense of who seems to be gone pretty often.)
- Completing assignments on time
- Contributing to the morale and positive attitude of the GST community.
- Getting to class on time.
- Willingness to volunteer help
- Attendance at optional sessions.

The optional sessions mentioned in the last item are mnemonic workshops and art workshops. The former workshops, beginning the third week of class, will be held every Monday morning from 8:15 to 9:00; they are provided to help you memorize the many essential bits of data that you will have to know. David Winzenz, who is interested in mnemonic devices, will be conducting these sessions. If you have a photographic memory you probably do not need to attend the morning mnemonic sessions. But you may want to attend the first few to see if they do help you. Ocassionally optional art workshops are scheduled to enable you to finish required work or experiment further with techniques introduced in class.

The afternoon or PM sessions referred to in the above table are required classroom time and will be scheduled every Tuesday and Wednesday afternoon from 1:15 to 2:30. You will be assigned to one of the afternoon sessions as far as possible according to your preferences. These small afternoon sessions will generally be devoted to enhancing critical thinking skills through discussion and analysis of materials relevant to the regular morning classes. Sometimes the afternoon sessions will be used to work on other skills for which small group instruction and practice is necessary.

Lunch:

Incidentally, we, like you, enjoy eating lunch. We, like you, enjoy informal table talk. There's a way we can all indulge both appetites. If you live in one of the university dorms, you are allowed to invite --



without charge -- a faculty member to lunch. The procedure is simple: you tell the person to whom you present your meal card in Whitney that the person following closely behind (you may point) is a faculty guest, whereupon the card checker will ask the guest to sign the guest book. That's it. We have established a record for good behavior in the Whitney dining room, so we probably won't embarrass you. We also won't be giving you special consideration in class or in grading so that you have to defend yourself against embarrassing charges of 'sucking up' to the faculty. We see the possibilities for discussion outside of class as a great opportunity for both you and us; opportunities are unfair only if they are not equally open to all.

Finally on the matter of grades, remember that you are not in competition with your classmates for good grades, because we do not grade on a curve and that if we take care of the learning and teaching the grades will take care of themselves. Also, obviously we will not be able to tell you what letter grades you are getting until the semester is over. All we will be able to give you is an approximate point total; and you can do that for yourself. If we think you are doing below average work we will talk to you about it. We will not discuss tests or essays with you on the day they are returned; spend at least a day figuring out things on your own.

A Parting Word:

Freedom and responsibility -- this is where we began and this is where we shall end -- for learning how to handle your new found freedom responsibly is the secret of success in this program. We gave you two practical steps for beginning: First, fill out a time management form. And second, follow it immediately the first day of class. Besides the capacity for self-discipline that these steps promote, other capacities you will need to practice until they become second nature are:

- The ability to suspend judgement. What is prejudice but ill considered, hastily formed judgement?
- The ability to live with ambiguity. Sometimes adequate evidence is simply not available to make well founded judgements; leaping to the certainity of prejudice is not the answer.
- The ability to entertain unfamiliar and even repugnant ideas as possibilities. They may be right! And if they are, unless we can entertain them, rejecting them will be mere prejudice.
- The ability to be tolerant of others. Can we really be sure that others' ideas, values, desires, and ways of life are inferior to ours? Without entertaining others' views in order to favor one's own is surely prejudice and bigotry.
- The ability to take risks to one's own 'image' and ideas. Often we would rather others entertain favorable prejudices about ourselves, which we may even share, than have the truth be known because we are insecure with who and what we really are. Good students as lovers of truth are risk takers. If you already know everything and all your opinions are correct, what are you doing in school?
- The ability to empathize with others. Recognizing that we are all

prone to prejudice in our escape from uncertainity and insecurity should support recognition of our common humanity and lead us to feel and act for others as we feel and act for ourselves.

You belong to a good group. We look forward to working with you this year. Grab hold and hang on! You're in for a year that you will never forget.

9 - 12, 1:15- 3 **8/28**

Alternative World Views: Alphas & Betas (9 - 10:20)

Implications of Disagreement about Values; the Conflict of Tolerance and Relativism (10:30 - 11:20)

Writing (11:30 - 12)

GST as a History of Alternative World Views. Facts of Human Existence force change in Values (1:15 - 3:00)

MK: "Relativism". The reading is due today. Reading is due the day for which it is assigned.

9 - 12 **8/29**

Art as a Window in World Views (9 - 10)

Dancing through the Window: Waltz, Pavan, Brawl, Foxtrot, R&R. (10:10 - 11:10)

World Views have their own music (11:20 - 12)

PM Session 1:15 - 3:

What does Shakespeare show about Renaissance England?

7am Holt Hall **8/30** **8/31** **9/1**

Essay #1: Kaye ??? Due 9/5 at 9am

Fieldwork Exercise:
1. Topics of talk shows
2. Topics of tabloids
3. Topics of Check-out Counter books and magazines.

Another exercise:
Write a one page autobiography from birth to death.

Another Exercise:
List your assets at age 35, then determine their cost in current dollars
1. Cost of Car - Purchase price, payments interest, insurance, maintenance
2. Cost of three bedroom, two-bath home, payments, taxes, insurance.
3. Cost of weekly food
4. Annual clothing budget
5. Tax rate - State and federal.
Cite sources of information

All these exercise are due, typed, 9am 9/6

Sample

9/4

Labor Day

9 - 12 **9/5**

Discussion of Ashland Experience & papers

Assign Gaia Groups to:
1. Do a flow chart on black board showing dynamic relations of their problem with other problems.
2. Present problem affectively, non-verbally in 10 minute skit.
3. Each group turn in a list on 9/6, 9am, of the ten biggest problems facing the world in our Era.

Discussing the Garden which we shall begin Thursday and Friday

9 - 12 **9/6**

Now: The Post-Modern Window of Art & Music

White Noise ; MK, "Post-Modernism"

Info and Concerns
Quizzes

[Man in gas mask]

9 - 12 **9/7**

Homo consumerus

Identifying the Self Inside and

Values auction & Success

Personal Finances

Essay #2: Mejia and Baldy, Global Warming and Me. Due 9am 9/14.

Mind, Ch. 1

PM Session Thurs & Fri. 1:15 - 3: Begining the Garden

9 - 12 **9/8**

"...and you may ask yourself: 'How did I get here?'"

GUT and other creation stories

The Long Childhood & evidence for our social nature.

Child Development Lab Assignments.

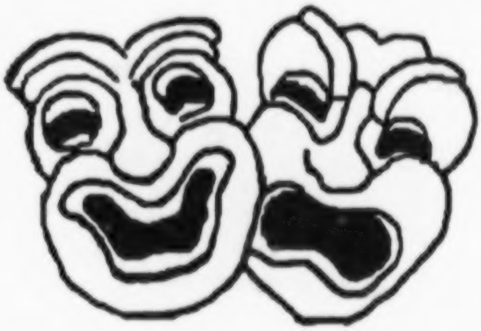
AM, Ch. 1, "Lower than the Angels"; Mind, Ch. 2; Science Assign. 1

(AM is on reserve in the Library in the Reserve book room. See list of Science Assignments for details.)

Sample

Details to remember:

1. Order a sack lunch from your dorm by Tuesday noon and bring with it something to drink for Wednesday.
2. If you have not paid your $115 fee to the cashier, as demonstrated by the presentation of a receipt, you must pay Kirk by the end of class on Tuesday.
3. Dress for the plays is informal but be sure to wear something warm for the outdoor performances. You will be sitting for three hours in very cool evening temperatures. We have even enjoyed a few drops of rain in the past, but the play goes on; and we stay. Bring a poncho or a garbage bag to wear in case of rain.
4. Bring, soap, toilet articles, and hangers if you have hanging cloths. Towels and bedding are supplied.
5. Be on time for the plays. The theatre people suggest you be seated ten minutes before curtain time. If you are late you will not be seated until an intermission.
6. Bring money for eating and entertainment. "Money" means cash. Unless you can survive on edibles from a supermarket which is within walking distance of the theatre, you should plan on $20.00 a day for food.
7. The bus will take play goers to the matinee on Wednesday and pick us up immediately after both night performances. All other transportation is on your own. Ashland is a great town for walking.
8. Take notes on the plays and related experiences for your essay.
9. Anyone caught doing drugs or alcohol on this field trip – or any fieldtrip – is out of this program.
10. Behave as adults ought to behave. Remember that you are not the only person in the world.



ASHLAND ITINERARY

Wednesday, August 30 — 7am - Midnight

7:00	Leave from Holt Hall. Get a partner to call you to make sure that you make the bus; we will leave without you if you are not on time.
9:00	Rest stop near Lake Shasta where we will have juice, donuts and bagels.
11:00	Sack lunch near Yreka.
1:00	Arrive in Ashland and check into dorms.
1:30	Bus leaves for the the theatre for the mantinee performance of Cyrano de Bergerac by Edmond Rostand -- in the Angus Bowmer Theatre
4:30 - 7:00	Dinner on your own in small groups discussing this afternoon's play. Get back to the play early for a concert of Renaissance music and dance in the theatre courtyard preceeding the evening performance.
8:30	Henry IV, Part 2 in Elizabethan Theatre. You should be seated by 8:15
Midnight	Meet at the bus outside the theatre for a ride back to the dorm immediately after the play.

Thursday, August 31

7:00	Breakfast on your own in small groups to discuss Henry IV.
10:00	Backstage tour. Meet in front of the Black Swan Theatre.
11:00	Learning about Ashland. Opportunities for learning about Ashland include walking in Lithia Park, visiting the exhibition center, and wandering about.
2:00	Matinee performance of Arthur Miller's All My Sons in Bowmer Theatre. You should be seated by 1:50. There will be no bus service to or from the dorm.
4:30 - 7:00	Dinner on your own discussing the play. Again there will be a Renaissance music and dance concert in the theatre courtyard before the play.
8:30	Pericles in Elizabethan theatre. Be seated by 8:15
Midnight	Meet back at the bus for the ride back to the dorm.

Friday, September 1

6:30	Wakeup.
7:00	Leave for Chico. We shall supply juice and donuts at a rest stop about 8:00.
Noon	Fast food lunch in Redding.
1:00	On the road again.
3:00	Arrive back in Chico.

TIME SCHEDULE

	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
Before							
7:00							
8:00							
9:00							
10:00							
11:00							
12:00							
1:00							
2:00							
3:00							
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7:00							
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10:00							
11:00							

TIME SCHEDULE

	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
Before	6:30 Alarm	6:30 Alarm	6:30 Alarm	6:30 Alarm	6:30 Alarm		
7:00	Breakfast	Breakfast	Breakfast	Breakfast	Breakfast	7:30 Alarm	7:30 Alarm
8:00	Mnemonic session	Review and Read paper	Review and Read paper	Review and Read paper	Review notes Read Paper	Breakfast	Breakfast
9:00	Class	Class	Class	Class	Class	Free	Free
10:00							
11:00							
12:00	Lunch	Lunch	Lunch	Lunch	Lunch		Lunch
1:00	Study in library	Discussion session	Study	Study	Study		Study
2:00		Study					
3:00	3:30 recreation	3:30 recreation	3:30 recreation	3:30 recreation	Recreation		Recreation
4:00							
5:00	Dinner	Dinner	Dinner	Dinner	Dinner		Dinner
6:00					Free		Study
7:00	Study in Library	Study	Study	Study			
8:00							
9:00							
10:00							
11:00	11:30 Lights out	11:30 Lights out	11:30 Lights out	11:30 Lights out			11:30 Lights out

Early Era
GST

Where are we? How did we get here? Who are we? How did we become who we are? Where are we going from here? Quick and dirty answers to these questions are ready at hand: We're in Chico, got here by bicycle. Here's the class roster and a little biography of each of us. We hope to go to lunch. Obviously you don't need college in order to give these sorts of answers. The entire year's work in GST will be directed to moving us toward -- if not the answers -- at least some idea of what answers might look like.

We begin our year-long survey of the eras of humanity, with a quick look at our own, which we, like previous humans looking at their own time, call the Contemporary Era. We don't know what later humans will call our era any more than prehistorical humans knew that their era would be referred to as the Early Era. There is some reason for thinking that later humans -- if there are any -- will not think of us as living squarely in any era at all but instead will think of us as living at the sunset of one and the dawn of another. Put quite simply, we seem to have reached one of those major turning points or thresholds in cultural evolution when the values, beliefs, and technology of the prevailing culture are inadequate to the problems it faces. The social as well as the physical environment has changed in ways that require us to see or invent new ways of living in the world with each other. We have to adapt to a future that the prevailing culture, what's left of it, has neither led us to expect nor prepared us to handle. We want to begin looking at some of the evidence that first, our environment -- in the broadest sense -- is changing in dangerous ways; and that second, the prevailing culture, so fragmented as to be hardly identifiable as a prevailing culture, far from offering solutions to our problems is largely what is causing them.

We begin here not to dishearten and depress, but to motivate our subsequent study of humanity in a spirit of hope. However dire our own circumstances may seem, however chaotic and calamitous our own times may seem, however urgent the need to see a new way of life or, if already seen, we do not seem to be able to bring ourselves to live, nevertheless we can adapt and still find life precious. It has been done before.

We shall see that whenever humanity has reached the pass that we seem to have reached, with great turmoil, anxiety, and confusion, some humans invent a new form of life that enables the species to adapt to the new environment. This is the plot line of thirty thousand years of cultural evolution as it moves from era to era. What has always carried us through as a species is this ability to adapt through inventing new ways of living. In this we are singular creatures uniquely endowed by three and half million years of physical evolution. Yet now we have to get by with the biology that we have for it is

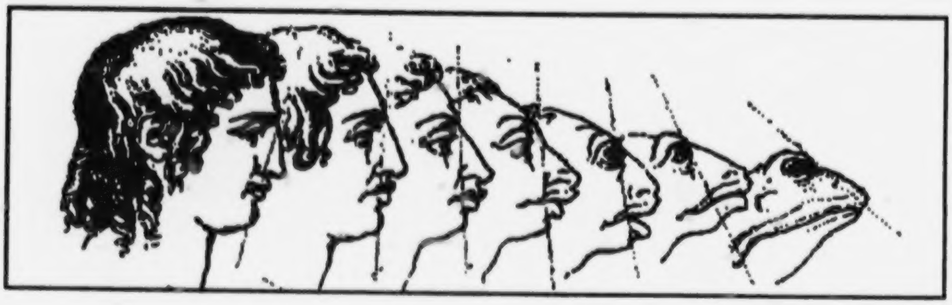
too slow to make the adaptations that cultural evolution requires.

About 15 to 20 billion years after the beginning of everything or about 4 million years ago, we can discern the emergence of our uniquely endowed species; some primates took their first bipedal steps across the savannahs of the Great Rift Valley in Eastern Africa. Forelimbs free for uses other than transport, opposable thumbs, tool making, and cerebral growth became viable evolutionary possibilities -- possibilites that were realized in communally hunting bands of primates that provided the social conditions for the prolonged development of their young. By a half million years ago the biological development of our species, homo sapiens, was as we find it today. Our biological evolution was complete.

But confined to no narrow ecological niche, because of the adaptive plasticity conferred by forethought, language, these social-solitares with their unique rational powers of analysis and synthesis were just beinning their story. These wise apes, in a world of bountiful but finite resources and dynamically interlocking forces, were about to begin exercising their biological endowment. As the first ice ages blanketed the northern hemisphere with ice, they did not succumb; they invented new ways of living; they discovered fire and clothing. Hunting and gathering sufficed for millenia, and then some clever humans saw the possibility of humans tagging along with the migrating heards of ungulates; and some humans adopted a whole new way of life; transhumance. Our cultural evolution was slowly beginning.

Then about 10,000 years ago in the Fertile Crescent, perhaps because of drought and a population explosion, perhaps just because of a fortuitous mutation in wild grass and a fondness for alcohol, some humans invented agriculture. They settled, giving up the nomadic way of life. Land and its products became territory, which required managment, cooperation, coercion, and technology to work, protect and extend. Three million years of biological evolution, and a half million years of paleolithic hunting and gathering in small bands had not prepared them for living cooperatively in fortified, densely populated cities. Innate flight-or-flight physiological responses didn't work. Humans had to invent ways of coping with this new urban way of life. Government, law, religion, morality, and warfare -- the arts, and sciences -- were the result. In short the plow triggered civilization.

The biological development of every human at least metaphorically recapitulates this history. From fertilized ovum in warm salt sea to gilled amphibian in amniotic pond to crawling quadraped and thence to adult, each person makes a quick morphological trip throught the phylla. A similar pattern appears culturally; our lives recapitulate the cultural history of the species. From barely articulate, wall-painting toddler to whom all is mystery, to bean planting builder of forts, on to high-tech yuppie herd member, each of us covers the eras of civilization itself, each era having its own way perspective and problems, each transition frought with its own trauma and confusion. "Ontogeny recapitulates phylogeny" is the way nineteenth century originators of these insights put them. In studying the Early Era, we shall self consciously begin our recapitulation.



9 - 12, 1:15- 3 8/28

Prologue: World Views

Alternative World Views: Alphas & Betas

Implications of Disagreement about Values; the Conflict of Tolerance and Relativism

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PM Lab 1:15 - 3:

GST as a History of Alternative World Views. Facts of Human Existence force change in Values

MKP: "Relativism". The reading is due today. Reading is due the day for which it is assigned.

9 - 12 8/29

Art as a Window in World Views

Dancing through the Window: Waltz, Pavan, Brawl, Foxtrot, R&R.

World Views have their own music

PM Lab 1:15 - 3:

What does Shakespeare show about Renaissance England?

7am Holt Hall
See itinerary
for details.

8/30 8/31 9/1

Ashland Fieldtrip

Essay #1: Kaye. Shakespeare. Due 9/5 at 9am.

Homework Assignments made for 9/6 and 9/7.

9/4

Labor Day

...so, labor on your papers.

9 - 12 9/5

Discussion of Ashland Experience & papers

Assign Gaia Groups to:
1. Do a flow chart on black board showing dynamic relations of their problem with other problems 9/13.
2. Present problem affectively, non-verbally in 10 minute skit 9/15.
3. Each group turn in a list on 9/6, 9am, of the ten biggest problems facing the world in our Era.

Discussing the Garden which we shall begin Thursday and Friday

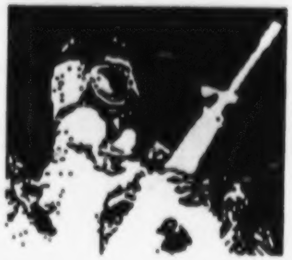
9 - 12 9/6

How we view our life

Now: The Post-Modern Window of Art & Music

White Noise ; MK, "Postmodernism Defined"

Info and Concerns
Quizzes



9 - 12 9/7

How we view ourselves

Homo consumerus

Identifiying the Self Inside and Out

Values Auction & Success Personal Finances

Essay #2: Mejia and Baldy, Global Warming and Me. Due 9am 9/14.

Mind, Ch. 1; MK: "Shopping Trip" & "Waste a lot"

PM Lab Thurs & Fri, 1:15 - 3: Beginning the Garden

9 - 12 9/8

How we view our world

"...and you may ask yourself: 'How did I get here?'"

GUT and other creation stories

The Long Childhood & evidence for our social nature.

Child Development Lab Assignments: 4 observation sheets due 12/11

AM, Ch. 1, "Lower than the Angels"; Mind, Ch. 2; Science Assign. 1

(AM is on reserve in the Library in the Reserve book room. See list of Science Assignments for details.)

The Impact or our World View

9 - 12 9/11

GAIA Theory and Dynamic Systems

GAIA Atlas & Science Assign.2.

Quiz

9 - 12 9/12

Feeding 5 billion peope with their dietary needs.

Understanding agriculture in terms of inputs & outputs. photosynthesis & respiration, & resource bases.

Sustainable and non-sustainable agriculture.

Labor intensive & capital intensive agriculture.

Science Assign 3.

PM Lab 1:15 - 3: Argumentation. Always bring your MKP Readings to these PM Sessions

9 - 12 9/13

The Tangled Web

The dynamic relations of the world's major problems shown in green and white.

No piecemeal solutions

"Promise of the Land"

PM Lab 1:15 - 3: Argumentation. Always bring your MKP Readings to these PM Sessions

9 - 12 9/14

Is mechanized agriculture sustainable? Is it economical? What questions do we need to answer to answer these?

How can we make what is economical the same as what is sustainable?

PM Lab 1:15 - 5

Field Trip to Gerber

9 - 12 9/15

The Tangled Web
Part II

Discussion of fieldtrip

What must be done: Consequences Public and Private

Persuading us to do it -- the affective appeal

Look ahead to Essay #6 on 10/20.

9 - 12 9/18

8:15: First Mnemonic Session

Early Era

What defines persons? What defines homo sapiens?

What is language? What is the relation of language and communication?

Washoe and Autistic children

Mind, Ch. 7

Hmwk: Stuttering, due at 9am

Quiz

University Art Gal:
Ethnic Documentation
9/18 - 10/13

9 - 12 9/19

Implications of Personhood

Abortion debate:
1. Fetal status
2. Balancing rights

Vegetarianism and the treatment of non-human animals:
1. Self-interest: Health
2. Saving resources
3. Rights

MKP: "Moral Status of Abortion" & "Ethical Vegtarianism"

Essay # 3: Monfort, Weighing Rights, Due 9/27

PM Lab 1:15 - 3: Finding Arguments. Bring MKP Reading

9 - 12 9/20

Plowing into cultural evolution

Seeing the move in neolithic & paleolithic art.

Why did humans quit gathering in the Garden and begin to cultivate?

The technology trap & the domestication of humans

AM, Ch. 2, "Harvest of the Seasons"; MK: Pfiefer, "How Man Invented Cities"

9 - 12 9/21

Costs & Benefits of Civilization
1. Art & Science
2. Religion & Law
3. Work, Class System
4. Lethal war
5. Bureaucracy
6. Tools & Toys

Science Assign. 4; AI, Preface & Ch. 1, "Genesis of the Arts"

Myth Assignments

PM Lab 1:15 - 3: Finding Arguments. Bring MKP Reading

9 - 12 9/22

Only Persons do Art

Cuniform and hieroglyphic seals for keeping one's stuff; What would be your personal metaphor. Make it nice because you will eventually cast it as a bronze coin and will have the option of doing it as a silver ring pendant or belt buckle.

Hmwk: Cleanup & finish wax model.

9 - 12 9/25

Early Era Exam

Nomadic Invaders from the North: The Hellenes

Moma's Boy Unmans God!

Venus of Willendorf, c. 15,000 - 10,000 BC
Museum of Natural History, Vienna

Classical Era

If the ancient river valleys of the Near East were the cradle of civilization, the craggy Balkan pennisula was the cradle of Western Civilization. The Greeks or, as they called themselves, the Hellenes became the teachers of the West. At least they set the curriculum, which is pretty good for people of such inauspicious beginnings.

The Hellenes began as transhumance nomads wandering the grassy plains of the Russian and Asian steppes. During the third millenium B.C., perhaps because of population pressures or changing climatic conditions, they and many of their fellow Indo-European nomads began migrating south. Unlike the Hittites, Assyrians and Persians who ended up in the fat, rich, established, cultures of the fertile crescent which they soon conquered only to become rich autocratic cultures very much like the ones they replaced, the Hellenes ended up in the Appalachia of the Ancient World; riven by spiny, mountainous ridges and steep valleys, the dirt - poor Balkan Peninsula is ill suited to farming or herding. Consequently, there were neither rich civilizations to be conquered and plundered nor much prospect of the Hellenes establishing one. The Hellenes had taken a wrong turn somewhere north of the Black Sea. One imagines that some Hellenic chiefs caught hell for this. The would-be conquerors found themselves scattered in small tribal units divided from one another by the rough geography of ther new-found home, facing a rather bleak future. They would either have to become hard-scrabble farmers eeking out a threadbare existence or sea-raiders, plundering their Greek-speaking neighbors, around the next promontory and up the river, and other coastal settlements around the Mediteranian. Those who could come up with bronze weapons and boats naturally chose the latter alternative.

About 1000 B.C., pushed by population pressures and later Greek-speaking migrants, Doric Greeks, who took the same wrong turn, these Hellenic sea-raiders and sometime farmers began to colonize the Mediterranian region from the Black Sea and the coast of Asia minor to the French Riviera. Dispersed over the Mediterranian world in self-governing city states, polises, sharing a Homeric epic tradition which celebrated their common mythic, Mycenean heritage, and accustomed to the sea, the Hellenes became major maritime traders. Their cities became cosmopolitan melting pots for the diverse peoples of the Mediterranian, Near East, Asia Minor, and the Caucasus.

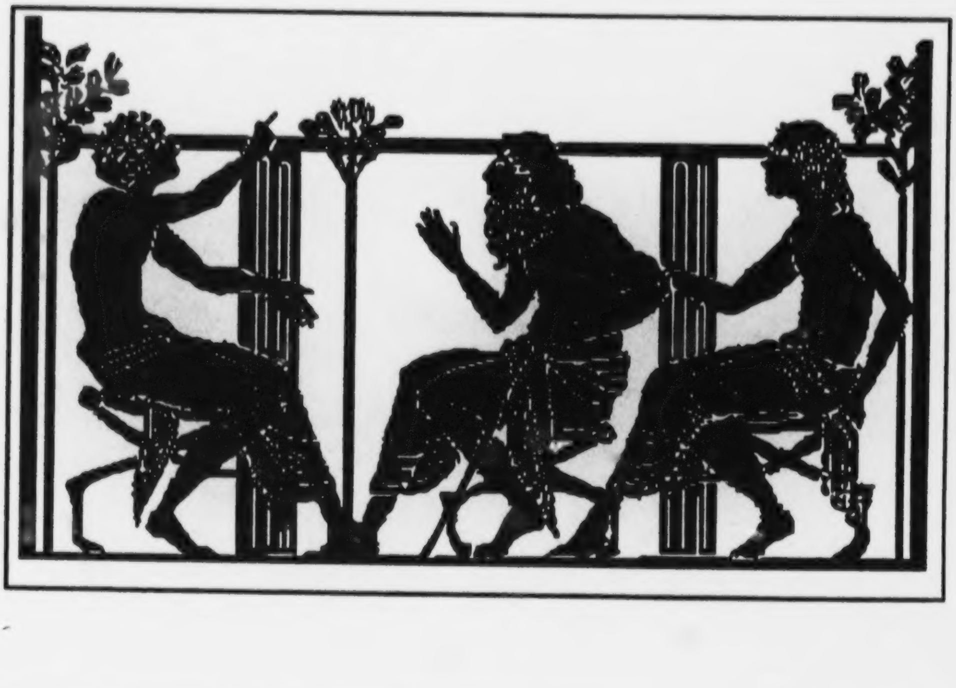
Then in the seventh century BC, some Greeks did something that would forever distinguish them as the first Western Culture. They went mad for Perfect Natural Form! It occured first to some Ionian Greeks that maybe things, everything, could be understood, appreciated, created, made, done, not in terms of the actions of human agency writ large in the form of "gods," but in terms of general, impersonal, natural, formal principles. Astronomy, biology, physics, philosophy, rhetoric, logic, literary criticism, history -- in short, rational inquiry was the result, as well as some of the most influential works of art, literature, drama, architecture, mathematics, philosophy, and science ever created. As a measure of the Hellenic achievement, we shall later note that it was the rediscovery of much of this work that led to the Renaissance (literally 'rebirth') that ended the so called Dark Ages, "dark" because of the loss and neglect of Greek thought and work.

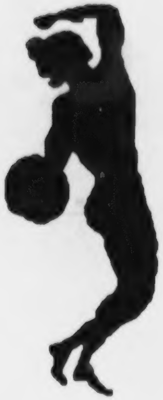
Unable to come to peace among themselves because of the usual human failings of greed, ambition, mistrust, treachery, etc, the Greek city states exhausted themselve and their resources in a century of warfare until they were easily dominated by the Macedonian, Alexander the Great., who was so fond of Hellenic culture, although so untouched by its more profound accomplishments, that he sought to share it with the whole known world by conquering it and Hellenizing it. He largely succeeded; but when he died, his generals divided up his empire into autocratic satrapies which survived until conquered by the Romans who got into the business of conquest in a Sisyphean quest for security.

An Indo-European people who wildly missed the path to Mesopotamia at about the same time the early Hellenes were discovering the

Balkan peninsula did not lead to Babylon, the Romans settled in the Italian peninsula where they found themselves dominated by their neighbors, such as the Etruscans. By about 500 B.C. the Romans got rid of their Etruscan king, set up their own Republic, and assumed control over their own territory. To protect their territory they conquered the territory next to theirs. But that was now their territory and it was bordered by peoples who might be dangerous to the Romans. So the Romans conquered them. But then to protect the new conquests .... Finally by about 250 B.C. the Romans had conquered the entire Italian peninsula which put them into contact with the other major power in the western Mediterranian, Carthage, a thriving commerical city state on the coast of modern Tunisia founded by Phoenecians. In a century-long series of wars, the Punic Wars, Rome prevailed, utterly destroying Carthage and all its people in 146 B.C. Meanwhile, in order to protect its eastern flank the Romans had annexed Macedonia and Greece. By the first century B.C., the Romans by completely dominating the Mediternian world had removed any immediate threats to itself. However, the Romans very success had undermined the political, social, and cultural institutions upon which that success was based. A century of internal turmoil and civil war, more threatening to Rome's security than any external power, ended with Augustus Caesar's long reign as de facto dictator of the Roman Empire; the Pax Romanum would last forever -- it looked to Virgil, who post facto would do for Rome what Homer had done for Hellas.

As nouveau riche upstarts of rustic and martial heritage and character, the Roman upper classes took to Greek culture like the first American industrialists and Texas oil millionaires took to European culture. They looted it. They didn't understand it but it was old, established, admired, and expensive. Besides anyone could see it looked better than what was at home so they bought and stole as much as they could. It became all the rage to have Greek slaves and even freemen as domestics and tutors for the kids. Thus the Greeks conquered their conquerors as they have now nearly conquered the entire world.





9 - 12 9/26

Classical Era

Spurned Goddesses Burn Paris!

Homer's Epic Vision: The tragic Ethos of the Iliad

1. Arete & Warrior Ethic
2. Fate & Gods
3. Tragedy

WE, 2, "Foundations of Greek Civilization"; WM, Iliad.

PM Lab: Incomplete Arguments & Informal Fallacies

9 - 12 9/27

Wife and Lover Welcome Victorious Hubby with Cold Steel in Bath!

Education for Civilization: The Odysseys of Odysseus and Telemachus

1. Arete for civilized people
2. Education for Telemachus
3. Comedy

WM, Odyssey

9 - 12 9/28

Sappho's invention of Lyric Poetry.

Comparing and Contrasting Epic and Lyric Poety

Public and Private Poetry

MK: Sappho's lyric poems

Essay #4: Kaye, The Greek Epic, Due 10/5

PM Lab: Incomplete Arguments & Informal Fallacies

8:30 - 12 9/29

Greek Dance

Constructing Persona through masks, in Art workshop, which might also be used in plays

Spruing demo; bring wax models.

AI: Ch. 2, "The Hellenic Style"

Hmwk: On Masks, Due 9am

Drama Dept. Production of The Trail of Socrates, 9/27 - 9/30

9 - 12 10/2

The Form of Athenian and Spartan History from Solon and Lycurgus to Alexander or from the Archaic to Hellenistic periods

Illustrations from Sculpture and architecture

WE, 3, "Classical & Hellenistic Greece"; AI, Ch. 3,"The Hellenistic Style"

Quiz

9 - 12 10/3

Queen Prefers Bull to Hubby!

From Mythology & Tradition to Scepticism & Science: The Presocratic Philosophers

Cultural Monologue to Dialogue & the invention of Drama

WM , Poetics of Aristotle

PM Lab 1:15 - 3: Reading Euthyphro

10 - 12 10/4

GST Players in Oedipus Rex

WM, Oedipus Rex

PM Art Lab 1:15 - 3: Checking sprues & weighing metal

10 - 12 10/5

GST Players in Antigone

WM, Antigone

PM Lab 1:15 - 3: Reading Euthyphro

10 - 12 10/6

GST Players in Medea

WM, Medea

MK: Neitzsche's Birth of Tragedy

PM Art Lab 1:15 - 3: Checking sprues & weighing metal

San Francisco Symphony Orchestra

9 - 12 10/9

GST Players in
Lysistrata

WM. Lysistrata

The story of Alcibiades

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9 - 12 10/10

The life and death of the first great martyr of Western Civilization: Socrates

Debate: Was Socrates justly convicted?

WM, Apology & Phaedo; 7 Theories, Ch. 1 - 3

PM Lab 1:15 - 3: Testing for Validity

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9 - 12 10/11

Plato's Republic

Essay #5: Monfort, Socrates in the Republic? Due 10/19

PM Art Lab 1:15 - 3: Investing the model

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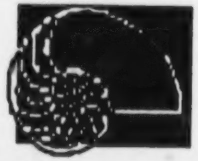
9 - 12 10/12

Pythagoras: Going by the numbers

Art Workshop: Drawing and building by perfect proportion.



PM Lab 1:15 - 3: Testing for Validity

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9 - 12 10/13

Aristotle's Ethics: Acting according to the Golden Mean

MKP: Aristotle's Ethics

Chico Symphony 10/14 - 15.

PM Art Lab 1:15 - 3: Investing the model

Drama Dept. Production of Twelfth Night. 10/11 - 10/14

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9 - 12 10/16

Classical & Hellenistic Science: a priori geniuses & a posteriori primitives

Hellenistic Art to Roman Art

Science Assign. 5; AI: Ch. 4, "The Roman Style"

[Epicycles]

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9 - 12 10/17

Evolution of the Roman constitution: Republic to Empire

How success spoiled Rome!

WE, 4, "Roman Republic"; WM, The Aeneid

PM Session 1:15 - 3: Testing for validity

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9 - 12 10/18

The Roman Ideal

WM, The Aeneid

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9 - 12 10/19

Therapy Philosophies: Antidote to the passing of the polis

MK: "Murderous Games"

WE, 5, "Empire & Christianity" pp. 148 - 175; MKP: "Cyrenaic - Epicurean Tradition" & "Roman Stoicism"; Mind, Ch. 9

Hmwk: TV & Aggression, due 9am

PM Session 1:15 - 3: Testing for validity

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9 - 12 10/20

The Roman Reality

Industry, agriculture & technology in the classical era

Essay #6: Baldy, What if we lived by our Gardens? Due 10/26

PM Art Lab 1:15 - 3: Casting

Kronos Quartet

9 - 12 10/23

Classical Era Exam

University Art Gallery:
MA Candidate Show
10/23 - 11/3

Learning to sing a new tune: Kyrie.

Discus Thrower by Myron

MEDIEVAL ERA

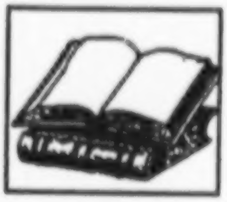
Rome didn't fall in a day; it was the work of centuries, so slow that those living through the falling may not have noticed. The Augustan solution to Rome's constitutional crisis worked as long as he lived, but his death exposed a major fault: How was a successor to the Emperor to be selected? The one settled on was remarkably costly to the Empire: A combination of inheritance and armed might. He who could control the most important Legions succeeded. Such control was generally secured by promises of rewards to the troops which were kept at the expense of the public treasury and raising taxes. In addition, the role, and consequently the expense, of the Roman Legions in maintaining the security of the Empire was increasing, for as the Romans had discovered when building their empire, over the next hill there is always another potential threat. By the fourth century AD, the number of hostile heads looming over the next hill had increased much faster than the Empire could assimilate or conquer them. Far off in central Asia nomadic hordes were pushing the last wave of Indo-European nomads, into the Roman Empire. East Goths, West Goths, Vandals, Lombards, and the Huns, under Attila, who had started the whole ripple into the Empire, came over a period of a hundred and fifty years. Consequently, taxes went up as did prices, violence and insecurity, while commerce, imports, consumption, administrative efficiency and the value of currency declined. The quality of life was declining. And it had been centuries since most people felt like they had any significant control over public matters that governed their lives. By the time the last Roman Emperor died to be replaced by a succession of barbarian usurpers about 500A.D., perhaps few cared or even noticed. Those who could, had fled to the country to lie low and fend for themselves. Many people had given up any hopes for this life, adopted one of the exotic eastern cults that promised better things after this life, and hoped for the best. Many of even the more powerful Romans had fled to the eastern, richer, part of the Empire and adopted comforting escatological beliefs. Peoples' attitudes, values, and behavior were changing. A new world view was emerging.

By the time St. Augustine died as Bishop of Hippo at the hand of Vandal immigrants in 439, the Classical world had passed in substance and spirit. Augustine himself, in his City of God knew that a transition had occurred between the Classical world and his own time. The major differences between the Classical Era and the Medieval Era, sometimes known as an Age of Faith, are evident in the works of Augustine.

First are the different views of history. While Virgil had talked a lot about destiny, he seemed to have thought that once Augustus had established the Pax Romanum that was the end of any plot line to history. That blessed state would just go on forever. In this, Virgil, was like other classical authors. History was not itself a story; it didn't go anywhere; it had no telos. It was the context in which stories took place but was meaningless itself. The same was true for the histories of individuals. There might be stories in lives, but lives themselves were not stories. Lives indeed had ends, not in the sense of conclusions to plots but only in the sense of terminations or purposes such as to enjoy oneself, to contemplate the good or to develop one's rational faculties.

Speaking as a Christian, St. Augustine on the other hand saw history as a divine, cosmic drama, with a beginning, a middle and an end. History is going somewhere -- to the Apacalypse and Judgement Day which will end time for the universe and all individual lives. The life of the species and every individual in it is a spiritual odyssey or pilgrimage in which one either makes progress toward eternal union with God or fails and is condemned to eternal damnation. Individual lives and history itself is ultimately meaningful in the sense that a story is meaningful.

Second, there is a fundamental difference in the value of life. As St. Augustine would state it, the Love of God must come before any other considerations. Life is merely a means to the end of knowing and enjoying God for eternity: Love God and use the world. The telos of life is beyond the sojourn on earth. The Christian virtues are faith, hope, and charity; the vices are lust, gluttony, avarice, sloth, anger, and envy, but the worst of all is pride. On the other hand, there was a Classical consensus that the good of human life clearly was to be found in an individual's life time, although there was disagreement about what exactly it was. From Homer on, Classical authors saw little benefit in dying, or desirable in the afterlife -- if there was one. The classical virtues, appropriate to those who value this life are: Courage, Temperance, Wisdom, and Justice. According to Aristotle, pride is the capstone of the virtues.

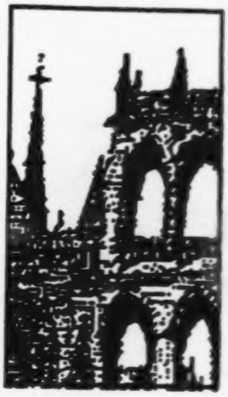


Last, the whole basis of the most important Classical discovery of all -- rational thought -- was rejected. "Credo ut intellegam," (I believe in order to understand) was Augustine's credo. Instead of logic or reason and sense experience being the path to truth -- faith, tradition, and authority became the means to truth. Theology, reasoning from accepted scripture and traditional authorities to knowledge about God and His creation, replaces philosophy as the most important of all intellectual pursuits and the most fundamental knowlege. Sense experience is treated as the Devil's snare to lead humans astray. The physical, sensible world, like life itself has importance only in relation to God and His plans; it is worthy of study only for what it can tell humans symbolically or analogically about God. Credulity replaces scepticism as an intellectual virtue.

These differences from the Classical world view are shared by the other great religion developed in the early Medieval Era, Islam. Although founded by Mohammed 600 years after Christ, both Islam and Chistianity may be considered considered contemporary religions, for the Christian world view wasn't well fixed until after St. Augustine, who as the last of the Early Church Fathers was one of those responsible for defining that view.

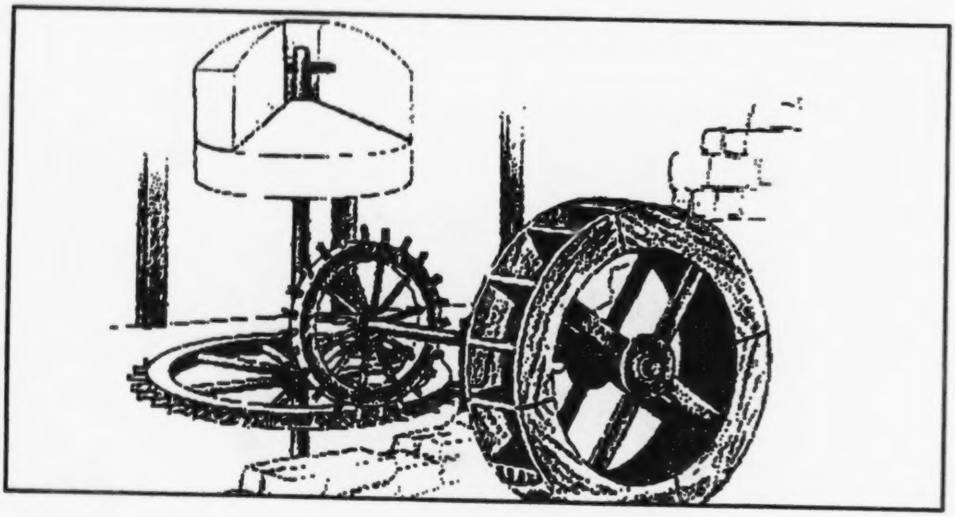
The Medieval world view obviously differs radically from ours. Even those of us who count ourselves as Christians have difficulty imagining what it would be like to hold such a view. As a measure of the distance between ourselves and the people of the Medieval Era, note the difficulty we all seem to have comprehending the Ayatullah Khomeine and his Shiite followers in the Middle East. The conceptual difference between them and us is almost identical to the difference between us and the people of the Middle Ages, for the Shiite world view is essentially the Medieval one.

Of course to characterize the Middle Ages as the Age of Faith where the view described above reigned, doesn't mean that every last Medieval person spent all day praying, singing hymns, going on jihads, building gothic cathedrals or mosques, and foreswearing the pleasures and aims of secular life. Kings started consolidating their power, commerce revived, some merchants became enormously wealthy, both the Christian Church and the Islamic faith came to look more and more like major secular powers, romantic love was invented, brigandage was widespread, students drank way too much, and the population exploded after the turning of the first millenium A.D. As



Aristotle had noted long before, people do not always act on what they know or believe. But the medieval world view defined the world, its categories and interpretation for even those who could not or would not live according to its precepts.

By the end of the Medieval Era, as to an alchemist's retort all the primary ingedients for the making of modern Western cutlure had been added to our heritage. The barbarians' notions of social and political relationships, sensibilities, and ethos; the achievments of the the classical world, preserved in the Islamic world, and reintroduced by Church scholars and teachers in the Medieval universities; and the Judeo-Christian heritage would make a volatile brew.



9 - 12 10/24

The Rise & Fall of Empires: What does that mean? Are we rising or falling?

The transition from Classical to Christian seen through the arts

Burke on the transition

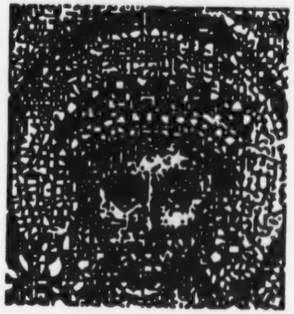
WE, 5, pp. 175 - 194; WE, 6, "The Making of Western Europe"; AI: Ch. 5, "Roman Christian & Byzantine Styles"

PM Lab: Anselm's Argument for Existence of God

9 - 12 10/25

The Story of the Christian Story

WM, Confessions of St. Augustine; MK: City of God; 7 Th, Ch. 4, "Christianity"



9 - 12 10/26

The Byzantine East & Romanesque West

How does this Art mirror its culture?

WE, 7, "Early Medieval East"; AI: Ch. 6, "Monastic Romanesque Styles"

PM Lab: Anselm's Argument for Existence of God

7:30 am - 12 10/27

Fieldtrip to New Clairveaux Monastery in Vina

MK: Rule of St. Benedict; Mind, Ch. 5

Essay #7: Winzenz, The essence of intensely focused experience. Due 11/2

9 - 12 10/30

The Islamic Gale

Connections with Judeo-Christian History & Seeing the Difference

Pillars of the faith: Guest Speaker

MK: "The World of Islam"; "Understanding Islam"

Quiz

9 - 12 10/31

"The Middle Ages were Full of Beans!" Climate, technology, & agriculture at the Millenium

Handling the Millenium: Cognitive Dissonance Theory

WE, 8, "Two Centuries of Creativity"; Science Assign. 6; AI: Ch. 7, "Feudal Romanesque Style"

Hmwk: Initiation & groups, due 9am

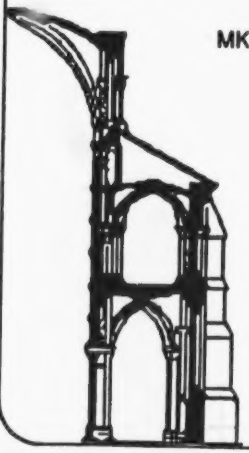
PM Lab: Aquinas's Five Ways

9 - 12 11/1

The Cathedral as Ark

GST Players in Noah

MK: Noah



9 - 12 11/2

Crusaders & Lovers

Tristan and Isolde; WM, Sir Gwain and the Green Knight; MK: Capellanus's Rules of Courtly Love; WE, 10, "Crusades"

PM Lab: Aquinas's Five Ways

9 - 12 11/3

GST Players in Everyman

The Book of the Hours

AI: Ch. 8, "The Gothic Style"

Art workshop: Illumination & Marbeling. Making the paper for illuminated texts

PM 1:15 - 3: Marbeling cont. & casting

9 - 12 11/6

The Return of Aristotle c/o St. Thomas Aquinas

Pictorial Art and Spiritual Representation

AI: Ch. 9, "International Gothic Style"; WE, 9, "The Summer of The Middle Ages"

Quiz

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9 - 12 11/7

Dante & Giotto: Culmination of the Middle Ages or Beginning of the End?

WM: Inferno

PM Lab: William of Ocham

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9 - 12 11/8

The Christian Epic Vision

WM: Purgatorio

PM Art Lab 1:15 - 3: Naturalistic Drawing

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9 - 12 11/9

GST Players in Second Shepherd's Play

WM: Paradisio; MK: Second Shepherd's Play

Essay #8: Kaye. Dantesque Punishment for a Modern 'sin' Due 11/15

PM Lab: William of Ocham

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9 - 12 11/10

Art Workshop: Modeling & Perspective; Cleaning & Polishing of castings

PM Art Lab 1:15 - 3: Naturalistic Drawing

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9 - 12 11/13

Fissures in the Medieval Edifice

Babylonian Captivity, Schism, Plague

Chaucer's Canterbury Tales: Epic to Anecdote

WM: Canterbury Tales; WE, 11 - 12, "The West in Transition"

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9 - 12 11/14

GST Players in Johan, Johan

The Recurrent Middle Ages

Canticle for Liebowitz

Optional PM Lab for all 1:15 - 3: The Seventh Seal

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9 - 12 11/15

Medieval Exam

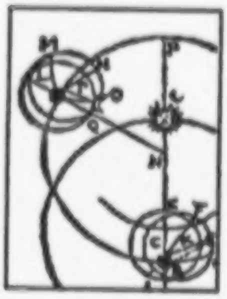
6am Holt Hall 11/16 6am awake! 11/17

See itinerary for details

San Francisco Fieldtrip

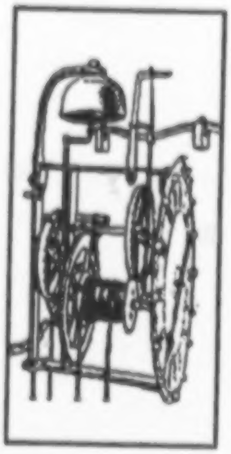
RENAISSANCE ERA

The Renaissance, particularily in comparison with the Medieval Era, has generally enjoyed a good reputation as Eras go. After all, there is all that terrific naturalistic art, great drama, adventure and exploration, not to mention progress in science, reformation in religion and the overcoming of Medieval superstition. Popular enthusiasm for the Renaissance began with some of its earliest opportunists and promoters who besides hawking its splendors, their own cleverness, virtue and enlightenment coined the term "Dark Ages" to characterize the period preceeding their own. Their view may not have been shared by many of the people who lived through it. And if we can find reasons for identifying with the Renaissance, they may not be the ones we may initially expect.



Unlike the Classical and Medieval Eras, each with its own comprehensive, relatively coherent world view, the Renaissance Era was a transitional time, perhaps much like our own where a previous era's world view disintegrates; and the institutions, behaviors and attitudes it sustains become recognizably inadequate. Many people may become confused, uncertain what to believe. Looking for certainty, something on which to anchor their lives, they may succumb to fanaticism, self-agrandizement, cynicism or despair in a world seemingly gone mad. For whatever else the Renaissance may have involved, it certainly involved a major shift in the loci around which the Medieval world view revolved.

In the great Medieval synthesis, summarized in Dante's Divine Comedy, St. Thomas's theology, and the Gothic cathedral, the earth was clearly the center of God's universe and humans were the center of God's plan. The Mediterranian world, and Rome in particular, was the center of the earth's surface. (This conceit, prominently displayed in the work of early cartographers, still survives the discovery of the new world on most world maps.) This was appropriate because the center of people's spiritual life was the Roman Catholic Church. There were no nations, only one Christendom, to which all men owed allegiance. The center of one's civic, secular life, was one's immediate lord, who served as God's annointed to ensure civic peace. The standard of all truth and certainty was the revealed word of God, as expressed in scripture, tradition, and the authority of the Church. If one wantedto know anything from the cause of disease to the position of the stars, one consulted the authorities approved by Church and tradition. It was all so clear, so certain. One could understand this world and have complete confidence in one's understanding. One knew exactly where one stood in the great scheme of things.

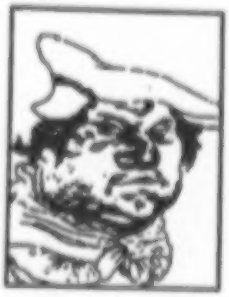


By the end of the Renaissance every one of these axioms of the Medieval view had been overthrown or was under serious attack. One way of reading the Renaissance is as the accelerating breakdown of the Medieval synthesis that began about the time Dante was writing the Divine Comedy.

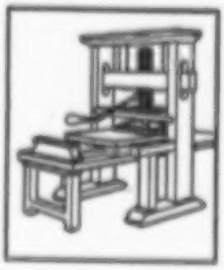
The break began with Italian painters and writers, financed by patrons grown wealthy from trade and eager to display their wealth through commisioning churchs, civic monuments and their decoration. Models, inspiration, and technique were sought in the work of the Classical authors whose works were all the rage in Medieval universites. If Florence was a republic, where better to look for models of republican virtue and architecture than republican Rome and democratic Athens. If Christ was both human and divine then He was certainly human; and it would be appropriate to represent him as such. To do otherwise would be to ignore His humanity. There was a veritable explosion of interest in all things human. Still the ultimate signifiance of life may lie beyond it, but it is as flesh and blood creatures in the the natural world that people play their roles in the theological drama. The Church could teach one how to be a good Christian, but the ancients could teach one how to be a good human. Many were eager to learn.

Egoistic self assertion came to be taken for celebration of one's humanity, which is not surprising among the young. And Europe of the Renaissance was a young person's world. The plague, initially and in recurrent outbreaks, disposed of disproportiate numbers of the old and infirm. Futhermore, the relatively constant warfare of the period created opportunity. In the breakdown of Medieval social structures and institutions room for maneuver was created for ambitious, vigorous, young people eager to make a name for themselves, to pursue fame and fortune.

Columbus, Magellen, and a host of conquistadors discovered and subdued a whole New World. The center of the earth was harder to locate than before. Luther, a young Augustinian monk, steeped in new biblical scholarship, fostered by the textual criticism developed to deal with Classical texts, and convinced of the impossibility of winning salvation by his own merits or actions took issue with the Church's practice of selling pardons for sin and thus salvation. When told by the Church that his views contradicted the truth as revealed in the Scripture and interpreted by the Church, and charged with heresy, Luther replied that he would not, could not, change his view unless it could be demonstated to the satisfaction of his conscience and reason that his own interpretation of the scriptures was wrong. In virtue of the recent invention of moveable type, Luther's position was widely publicized and adopted. The center of one's spiritual life might just be one's own head and heart. One's own conscience might be the utlimate source of religious truth. Of course the deliverances of everyone's conscience were not the same as Luther's, which greatly disturbed
Luther. Christendom was shattered.



Meanwhile a young Polish cleric was trying to make the best mathematical sense he could of the newest revisions that seemed to be re-



quired in Ptolemy's geocentric astronomy. He ended by fostering a revolution in astronomy by suggesting as a mere hypothesis that Aristarchus's heliocentric view of the solar system was much more reasonable than Ptolmy's and Aristotle's geocentric system. Kepler and Galileo did not think of the heliocentic view as a hypothesis but as the truth. The former could demonstrate mathematically that the orbits of the planets were not sphereical but elliptical; and the latter could demonstrate, contrary to fifteen hundred years of tradition that had been incorporated into Christian theology, that Aristotle's views on terrestial laws of motions were incorrect. Furthermore, with his new invention, the telescope, he could clearly see that the moon was rough and pocked, contrary to the Aristotean-Christian tradition that held that all celestial objects were perfect. The Medieval views of the structure of the very universe were clearly under attack. And even worse the Medieval standard of truth was being questioned. In place of tradition, authority and scripture, these fathers of the scientific revolution would substitute their own reason and sense experience! People might have to figure out truth on their own. The only ones willing and able to answer with certainty all questions about the universe were Churchmen, but Galileo and others had pointed out they were mistaken.

A lot of people were very confused. A lot of people's views were under attack. In the vacuum created by the breakdown of Medieval systems of belief and the institutions and social arrangements they supported, faith, belief, popular allegiance, and power were up for grabs. One way of trying to handle one's opponents, to secure one's own interests, to handle those who would attack what one wants to believe, is to kill one's opponents. This seemed to be the preferred method. The generally bloody Renaissance ended with the bloodiest war that would be fought on European soil until World War I, the Thirty Years War. Something was rotten and it wasn't just in Denmark. Terrific art though.

11/20

11/24

9 - 12 **11/27**

Renaissance Era

What do the Renaissance art & music show about the period from 1350 - 1650?

Burke on the discovery of perspective

Accelerated breakdown of the medieval synthesis

AI: Ch. 10, "Florentine Renaissance Style"

Essay #9: Simmons. How a Renaissance art work provides a perspective on its time. Due 12/6

9 - 12 **11/28**

Why the Renaissance?

1. Commerce
2. Recovery of Classics
3. Technology
4. The Plague

Opportunists, Explorers, Artists, Soldiers, Politicians,s, and Prelates

AI; Ch. 11 "Roman Renaissance Style"; WE. 13, "Neww Politics"

University Art Gallery: :
Rebecca Gozlon Show
11/27 - 12/20

9 - 12 **11/29**

My Power - secular & spiritual

From feudalism to Nation State; from Schism to Imperial Papacy

Differences between Norhern Piety & Southern Piety Revealed in the Arts

MK: Tuckman "Six Renaissance Popes"; AI: Ch. 12; "Northern Renaissance"

PM Art Lab 1:15 - 3 Perspective Drawing: "The Grid"

9 - 12 **11/30**

My Conscience - the source of my faith & my salvation

Luther, Calvin and the Reformation

WE. 14, "Reformation in Religion"

9 - 12 **12/1**

Sharing my view - block printing

Art workshop: Make your own holiday cards with block printing & marbled paper.

PM Art Lab 1:15 - 3 Perspective Drawing: "The Grid." Print-making cont.

Drama Dept. Production of No Exit. 11/29 - 12/2

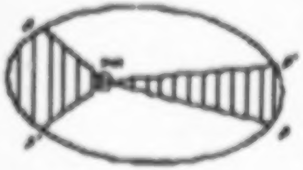
9 - 12 12/4

My Reason - the source of knowledge

Copernicus, Brahe, Kepler

Science Assign. 7; AL Ch. 13, "Venetian Renaissance & International Mannerism"; WE. 16, "Scientific Revolution"

Quiz



9 - 12 12/5

The Counter Reformation

The Baroque use of art for Propaganda - secular and spiritual

Relativism & intolerance again

PM Lab 1:15 - 3: Bring your Plato & Descartes

9 - 12 12/6

My view - the age of intolerance

'Witchcraft': Guest Lecturer

Understanding Alchemy:
1. It doesn't work
2. People keep doing it

WE. 15, "A Century of War & Revolt," pp. 515 - 530; MK, "Heartland of the Witchcraft Craze"

9 - 12 12/7

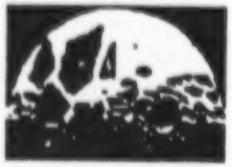
My Certainty vs yours

The case of Galileo

Debate on censorship.

Descartes's scepticism & the foundations of knowledge

MKP: Plato's Theatetus; Descartes's Meditations; MK: Galileo



PM Lab 1:15 - 3: Bring your Plato & Descartes

9 - 12 12/8

My Doubts, My Certainty

My art - Last art workshop - finishing the portfolio

CAVE Essay due.

Optional PM Art Lab to finish the portfolio

9 - 12 12/11

My problems in chaotic time

Hamlet

WM. Hamlet

CDL Observation Sheets Due.

9 - 12 12/12

The Westphalian Settlement: A new political poltical map

Two political & cultural alternatives: Seeing the difference in the Art

WE. 17, "Triumph of Kings & Aristocrates," pp. 599 - 618

PM Lab 1:15 - 3: Harvest!

9 - 12 12/12

My Security

The English Civil War

Hobbes & contract theory

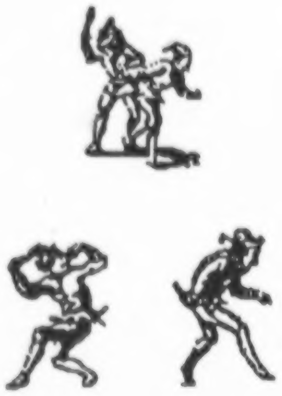
WE. 15, pp. 530 - 538, 546 - 549; WE, 17, "The Anti- Absolutists" pp. 618 - 623; MKP, Hobbes on Authority

PM Lab 1:15 - 3: Harvest!

9 - 12 12/13

Renaissance madrigals & early baroque music

Review of Brasle & Pavanne



9 - 12 12/14

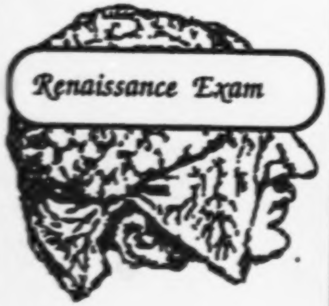
Evaluation of the Renaissance

Handout Final Essay Questions

MK: Kennedy "Rise & Fall of Great Powers"

Art Portfolio Due:

9 - 12 12/18

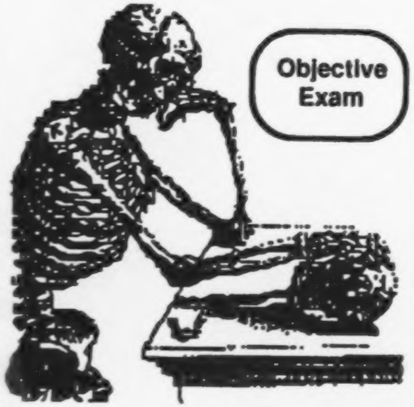


Renaissance Exam

9 - 12 12/19

Essay Exam

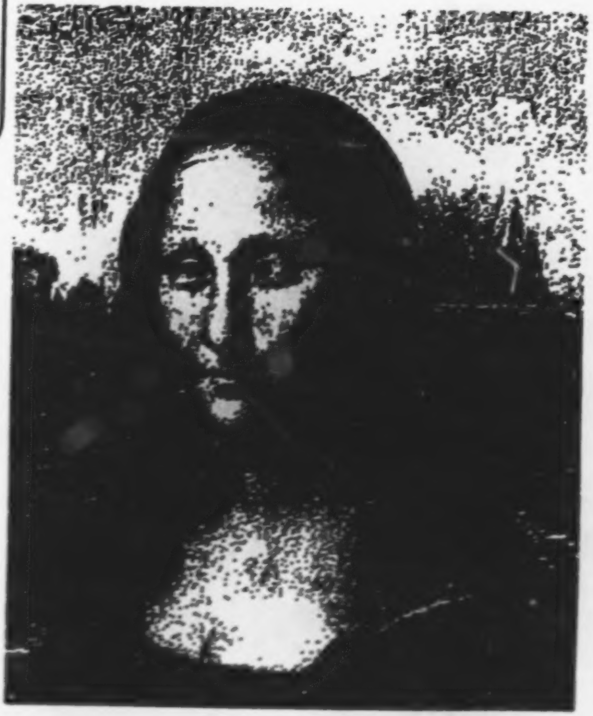
9 - 12 12/20



Objective Exam

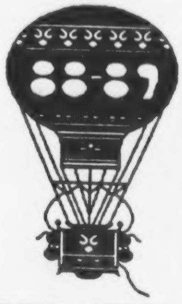
Holiday Party!

Happy Holiday



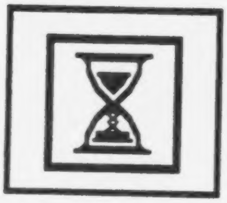
Early version of Mona Lisa by Leonardo DaVinci

GST
SPRING
INTRODUCTION



Welcome Back:

You have had a semester to experiment with your new freedom as a college student. Some of the important results from your experiment are in. You have discovered that you can do college work and do it well if you devote enough energy and time to it. You should be able to evaluate the claim we emphasized in the first semester's syllabus: **Planning ahead and time management are essential for the successful GST student.** Consequently, you may want to look again at the filled out time management form in your first semester's syllabus. Learning how to learn and manage your time is one of the most valuable long term benefits you could take with you from GST. Now a few remarks on changes from the first semester most of which are intended to better prepare you to deal with the normal college curriculum you will encounter next year.



Essays:

There will be fewer essays this semester. Although most of the essays will continue to be short -- three to five pages, some may be longer. And some of them will involve doing library research.

In the interests of preparing you to meet rigid deadlines and unforgiving demands, we call your attention to these changes from last semester:

- **You must turn your essays in by the beginning of class on the day they are due. Late essays will not be accepted except in very extraordinary circumstances.**

And:

- **You may drop no essays.**

Finally, because by now we faculty have become acquainted with your work and have formed expectations with respect to each of you, all essay grading this semester will be 'blind.' We do not want to be misled by those expectations; so:

- **Unless you are told otherwise, 'sign' essays by means of the last four digits of your social security number.**

Essays will continue to be graded on our six point scale, although the professor making the assignment has the option of grading them either wholistically or without the aid of other faculty.

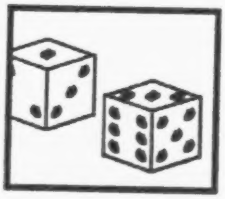
Journals:
You do not have to keep a journal this semester. The journal requirement of the first semester aimed to introduce you to a practice useful for getting the most out of each class session and recalling it later. If you found the practice useful, we encourage you to continue on your own.

Cave:
You again have a minimum one weekend CAVE commitment. If you were involved in a program which you would like to continue, such as a big sister program, you may. Otherwise, you may want to participate in a different program this semester. As an alternative to CAVE you may make a similar commitment to some other

local volunteer agency such as the Butte Environmental Council, at 7th Street and Cherry. Another alternative you might want to consider is identifying some local problem in your environment and undertaking some lobbying and community organization work to correct it. Examples might be reducing noise levels in the dorms, installation of covered bike racks around campus, cutting alcohol and drug abuse among students. If you are interested in either of these alternatives to CAVE, discuss your interest with the coordinator of GST first. As you may have discovered last semester, it is important that you line up your commitment early in the semester. At the completion of your 'volunteer' experience:

- **Turn in a four to five page paper, on or before May 8, in which you make and defend a public policy recommendation relevant to the problem area on which you have been working. Four references are required.**

This paper will require some research to find out what public policy already is, for example, on care of the aged poor or latchkey children or disabled veterans.



Grades:
Again you will be permitted to drop a couple of quizzes, but

- **You will not be permitted to drop any essays or any exams.**

We hope to rely on you again this semester to present class material both in individual and group presentations. For example, sometime during the semester you will be doing a presentation and leading a discussion of current affairs in the afternoon sessions; you will be participating in at least one play; and working alone or with other students you will be doing one or more class presentations.

This emphasis on your involvement in class will be reflected in the proportion of your grade that depends on individual and group class presentations. Your Special Project Grade will be based on your performance in this research project and on your CAVE paper.

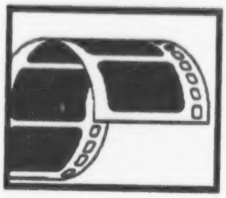
You should remember that:

- **The assigning of grades in here is not a zero-sum game in which some profit only at the expense of others. We'd love to assign nothing but A's. Given your capacities we are always disappointed that we cannot.**

Semester Calendar:

Again the syllabus-calendar may be subject to relatively minor revision; but in the interest of intelligent planning, we thought it important that you have as clear a picture of the semester's plan as we do. Observe that you have several somewhat lengthy novels to read this semester: Madame Bovary, Hard Times, Deep Rivers and The Color Purple. There are also some shorter ones you should plan for as well such as, Candide, Maus, and Bluebeard. You will also note citations to the text The Western Experience (WE in the calender) with page numbers given. You will be held responsible for the assigned readings even if we do not spend a lot of time on this material in class. You may find the study guide for this text useful; you can find it in the bookstore.

On the penultimate day of regular class, May 11, you will see that a seven to ten page essay dealing with your entire year in GST is due. This assignment, which requires you to reflect on your entire year's GST experience, is made about two weeks previously. However, we do not recommend that you wait until then to make your reflections.



Monday mornings at 8:15 David will continue to hold fact cramming sessions; and Kirk will continue to hold required afternoon sessions on Tuesday and Wednesday until Spring Break; thereafter attendance will be voluntary. Starting the Thursday afternoon after Spring Break, Roger will be running the second GST Film Festival. So:

- **You need to plan ahead to be free from 1:00 to 3:00 on Thursday afternoons through May 4. The Film Festival is not optional.**

Finally you should be aware of the temptations of spring in Chico. First there is the weather. But second, like most campus in the spring this one had a traditional Rites of Spring celebration; "had" because two years ago, President Wilson ended campus sponsorship of the infamous Pioneer Week. Last year various city politicians and business people attempted to sponsor a substitute event . (Feel free to speculate on their motives.) There was little student participation -- we hope because they refused to participate in their own commerical exploitation -- and the event was a comercial flop although an academic success. There is evidence that this year there will be much more student participation; the Greek organizations are rumored to be thinking of reviving their Pioneer Week competitions which are enormously time consuming and financially expensive. If these rumors turn out to be true, you will be sorely tempted to academically self-destruct. The Greeks taught us that Dionysius has his claims as well as Apollo; but they also taught us to pursue moderation. In short, you may have to bring yourself to say 'no' to some of the temptations of the week or face academic disaster

Text List:

Bluebeard, Kurt Vonnegut
The Color Purple, Alice Walker
Deep Rivers, Jose Arguedas
Hard Times, Charles Dickens
Maus, Art Spiegleman
Another edition of Mr Kopy handouts

In addition, you should have these left from the first semester:

English Simplified, Ellsworth
The First Eden, (FE) Richard Attenbourough
Gaia, Ed. N. Myers
Mechanics of the Mind, (MM) Colin Blakemore
Norton Anthology of World Masterpieces, Vol 2, (WM) Ed. Mack et al.
Quick Reference World Atlas, Rand McNally
Seven Ideas that Shook the Universe, (SI) Spielberg and Anderson
Seven Theories of Human Nature, (ST) Leslie Stevenson

Shock of the New, (SN) Robert Hughes
State of the World, Lester Brown et. al.
Western Civilization: Post-reformation, (WC) Dushkin
Western Experience V2, (WE) Chambers *et al.*
White Noise, Don DeLillo
The Worldly Philosophers, (WP) Robert Heilbroner

And on reserve in the Library you will find:

Age of Uncertainty, (AU) J.K. Galbraith

Due to problems with mail delivery of the Christian Science Monitor, you will not be required to subscribe. Instead you will be responsible for selecting your own source(s) on contemporary news, such as Time, Newsweek, US News and World Report, The Sacramento Bee, the Wall Street Journal or the Monitor or KCHO. All of these printed sources can be found in the library. KCHO at 97.1 with cable or 91.7 without cable broadcasts Morning Edition from 5 to 9am and All Things Considered from 5 to 6:30pm.

For the music portion of the spring curriculum we will be using two ninety minute tapes. The IMC will have the originals; copies can be had from the IMC for $1.00 a tape, provided you bring your own blank tape. If you don't bring your own blank tape, the IMC will charge you for tape.

Last, as homework assignments you may be required to attend some local dramatic and musical events. Details will be forthcoming.

Enlightened Era

The Peace of Westphalia, the Restoration in England, the ascendancy of strong monarchs to the thrones of France, Austria, Russia, and Prussia ended much of the more obvious civil turmoil, slaughter and mayhem of the Baroque Era. But as the civil confusion was the result of the profound internal confusion engendered by the Renaissance-Reformation breakdown of the Medieval world view, so the passing of the physical turmoil resulted from the emergence of a new comprehensive, world view. Increasing outward stability reflected decreasing internal confusion.

While the early assaults on the Medieval world view sprang from the Renaissance discovery of Classical humanism, the new synthesis was inspired by Classical rationalism. Modern science, capitalist economics, liberal political doctrines, and empirical philosophy, like columns in a Classical temple, became the pillars of the new cultural synthesis. Even the contemporaries of Newton and Locke saw them as beacons lighting the way to a new age. The ideas and attitudes of the Enlightenment have dominated the Western world until today. If our current cultural world view seems to be foundering it is because these fundamental ideas and the institutions based on them are under attack.

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In general the new belief system stressed:

1. Reason, as practiced in the scientific method, is the only guide to wisdom.

2. There are natural laws, discoverable by reason, that govern everything in the universe.

3. Progress leading to the reign of happiness will result from discovering these laws and living according to them.

4. Traditional organized religion, a cesspool of ignorance, intolerance, and superstition, and the autocratic governments that support and are supported by it, are the main impediments to progress.

Belief in the malleability of human nature, the rejection of tradition, and the confidence in the ability and the power to act on empirical knowledge became a prescription for Revolution. Newton's final vindication of Copernicus's Revolution of the Heavenly Spheres, had wrought a revolution in humanity's place in the universe. Revolutionizing ideas and institutions became a viable cultural option. The Glorious Revolution in England, the American Revolution -- and the American Constitution --, the French Revolution, the Industrial Revolution, and even the Russian, Chinese, and

Third World revolutions of the Twentieth Centuries certainly bear witness to human faith in the possibility of revolution. This heady, faith so intoxicated the early Enlightenment intellectuals that such remarks as this of the French Philosophe Condorcet were typical: " The time will come when the sun will shine only upon a world of free men who recognize no master except their reason, when tyrants and slaves, priests and their stupid hypocritical tools, will no longer exist except in history or on the stage."

The naivety of this optimism soon became apparent. The Enlightenment did not lead to the unalloyed paradise envisioned by Condorcet and other ideologists of the early Enlightenment. The French Revolution, although it did spread liberal ideas throughout Europe and created opportunity for merit, involved the savage excesses of The Terror, subjected all of Europe to two decades of mass warfare and Napoleon's dictatorship, and ended with the restoration of the French Monarchy. The Industrial Revolution did improve the material lot of masses of people, creating the first large middle class; but these gains came at the expense of grinding poverty for many, inhumane working conditions for many others, and the sacrifice of human ideals of community and responsibility on the alter of mammon. Maybe improvement could be made in the human condition but clearly there was always a price to be paid. Marx and his intellectual heirs thought the gains warranted the cost. The plethora of 'isms' that proliferated in the 19th century, each of them a map to the promised land attest to the continuing power of the idea of revolution. The power of the idea of revolution still intoxicates and animates most of us as we race to embrace the latest revolutionary advance in telecommunications, sound reproduction, and medical technology.

Even many of the critics of the Enlightenment maintained their faith in the possibility of revolution. ,They confined their criticism of the Enlightenment to specific aspects of the foundational beliefs. For example, while the Neoclassical artists, critics, poets, and writers of the early Enlightenment extolled the virtues of reason and focused on what was universal and impersonal in humans and Nature, later poets, such as Wordsworth, Byron, Keats, and Shelley, and painters such as Gericault, Delacroix, and Frederick extolled the virtues of feeling and irrational impulses, pinned for a past golden age of simple piety and community feeling, and focused on what was individual, unique and exotic. Thus was Romanticism born.in true Hegelian fashion as the the antithesis to Enlightenment Rationalism. The Apollonian and Dionysic tendencies of civilization had once again explicitly asserted themselves. The tension continues today in our collective and individual lives.

<table>
<tr>
<td>9 - 12 1/23
Orientation
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<td>9 - 12 1/24
Interiors and Homes
Reading for 1/23
Counter Reformation Baroque
The Westphalian Settlement
WE, 15, "Century of War and Revolt," pp. 515-530
Hmwk: Winzenz. Dualistic Personality Theory. Due 1/27</td>
<td>9 - 12 1/25
Political and Stylistic Alternatives: Aristocratic Baroque & Rococo and Bourgeois Baroque
WE, 17, "Triumph of Kings & Aristocrats 1660-1715," pp. 599-618; WC, 1, "Emergence of the Great Powers"</td>
<td>9 - 12 1/26
Bourgeois Baroque: The Dutch and English Alternative
WE, 17, pp. 618-625, "The Anti-Absolutists"; WE, 15, pp. 530-538, pp. 546-549.
MK, Review of Schama' s Embarrassment of Richs</td>
<td>9 - 12 1/27
Art Workshop: Camera Obscura

Essay : Monfort. Due 2/1
Quiz</td>
</tr>
<tr>
<td>9 - 12 1/30
The New Cultural Synthesis: Newtonian Beginnings
WE, 16, "Culture and Society in the Age of the Scientific Revolution"; SI, 3, "Newton"; WE, 17, pp. 630-635.</td>
<td>9 - 12 1/31
Empiricist Epistemology: Lockean Beginnings
MM, 3, "An Image of Truth"; MK, "Locke's Empiricism" and Summary of Berkeley's and Hume's Arguments.</td>
<td>9 - 12 2/1
Enligtened Scepticism: Montaigne and Hume
MK, "Paley's Watch" and Hume selections on the Teleological Argument, Miracles, and Evil.</td>
<td>9 - 12 2/2
Enlightened Poltical Theory: Contract Theory
MK, "Locke on Limited Government"; selections form Rouseau's Social Contract</td>
<td>9 - 12 2/3
Academies and Salons
WE, 17, pp. 625-630; WM, Phaedre and Tartuffe.
GST Players in Tartuffe</td>
</tr>
<tr>
<td>9 - 12 2/6
Enlightened Economic Theory: Adam Smith
WP, II - III, "Economic Revolution" and "The Wonderful World of Adam Smith"; WC, 11, "Scotland's Greatest Son"; WE, 18, "Absolutism & Empire 1715 - 1770's"</td>
<td>9 - 12 2/7
The Enlightened Man: Voltaire
WE, 19, "The Age of Enlightenment 1715 - 1770's"; WM, Candide</td>
<td>9 - 12 2/8
Enlightened Objective Universality in the Arts: Neoclassicism
WM, "Gulliver's Travels" and Pope's "Rape of the Locke," & "Essay on Man"</td>
<td colspan="2">9 - 12 2/9 9 - 12 2/10
Neoclassicism in Art and Music
Pousin, Claude-Lorraine, Reynolds, Gainsborough, Mozart, Haydn.
Art Workshop
Quiz
Essay : Bumham. Due 2/17
2/11 Com. for Sustainable Agriculture. Extra 10 pts.</td>
</tr>
<tr>
<td>9 - 12 2/13
Beginnings of the Industrial Revolution
WE, 20, "Revolutions of the 18th Century," pp. 702-723; WC, 16, "Cottage Industry"; WP, IV, "The Gloomy Presentments."
Begin on Hard Times</td>
<td>9 - 12 2/14
The French Revolution
WE, 20, pp. 723-741, WE, 21, "Terror and Napoleon 1792-1814"; MK, "The Brinton Model of Revolution."
Beethoven</td>
<td>9 - 12 2/15
French Revolution and Aftermath
WE, 22, "Politics of Restoration and Reform 1815 - 1850"; WC, 14, "Idolitry of Politics"; MK, "The French Revolution - What It Really Meant."
Goya</td>
<td colspan="2">9 - 12 2/16 9 - 12 2/17
Dionysic Reaction: Romanticism
WM, "Tintern Abby," "The World is Too Much With Us," (Memorize); "The Tyger," "Kublai Khan," "England in 1819," "Ode to the West Wind," " Ode to a Grecian Urn."
Delacroix, David, Gericault, Frederick, Constable, Turner, Ingres, Chopin, Berlioz.
Essay: Kaye. Due 3/2</td>
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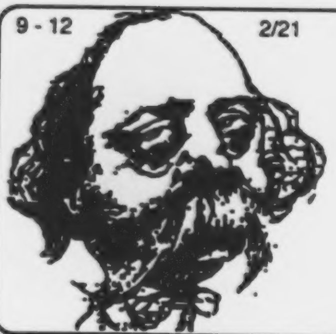
9 - 12 2/20

Romanticism Cont.

9 - 12 2/21



9 - 12 2/22

WM, Madame Bovary

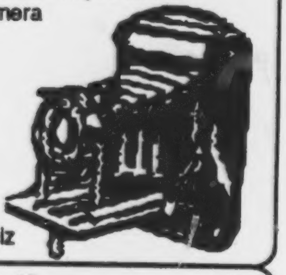
9 - 12 2/23

Technological Change and Social Dislocation

SI, 4, "The Energy Concept"; WE, 23, "Industrialization 1800 - 1860, pp. 822-854

9 - 12 2/24

Art Workshop: Pinhole Camera



Quiz

9 - 12 2/27

Industrialization and Social Revolutiion

Dore's London and Social Realism: Courbet, Dore, Daumier

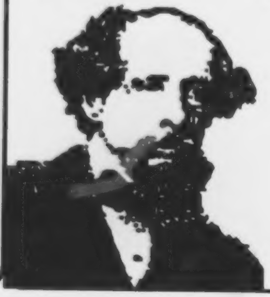
WP, V, "Visions of the Utopiam Socialists."

9 - 12 2/28

Coping with Change: Liberal, Socialist, and Utilitarian Reformers

WE, 23, "Theories of Change," pp. 854-864; MK,"Utilitarianism" and "On Liberty"

9 - 12 3/1



9 - 12 3/2

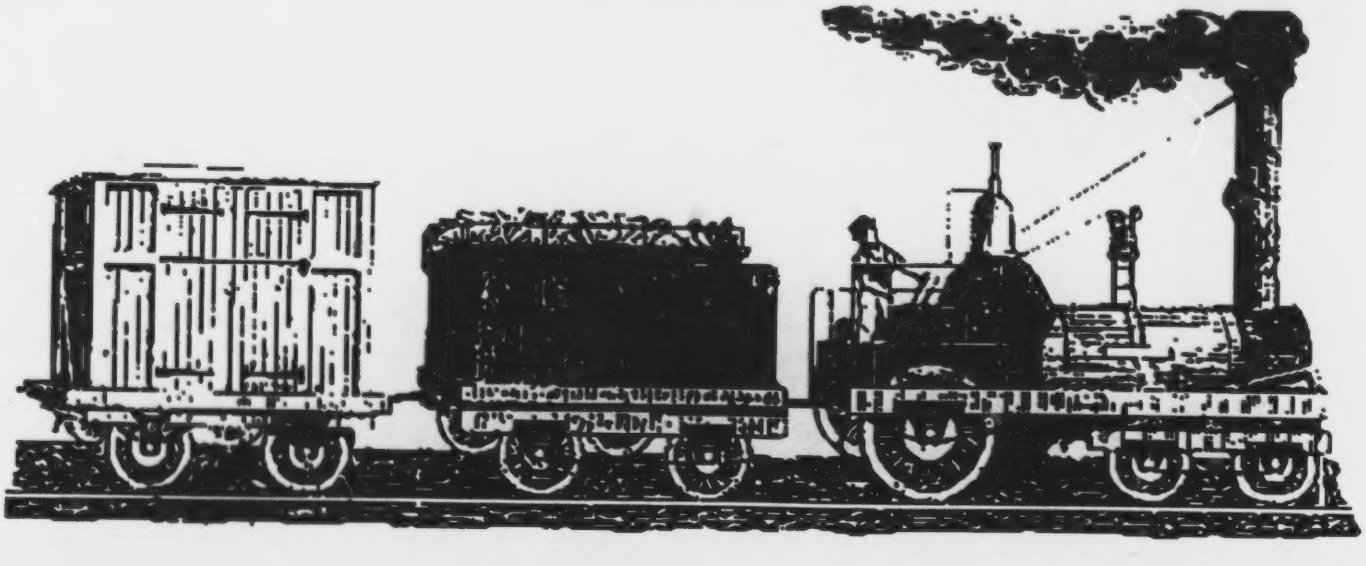
Hard Times

MK, "Measure for Measure"

Essay: Mejia - Evolution. Due 3/13

9 - 12 3/3

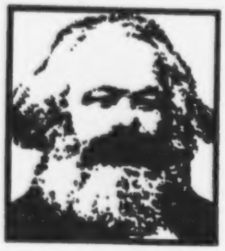
EXAM



Embattled Era

The coming Second Millennium of Christian Civilization looked like it would herald the high point of human civilization. After all, never had so many had it so good. The material cornucopia of the early industrial revolution deluged the world with newer and better goods, which through the beneficent but invisible had of free trade became cheaper and available to more and more people. The great mass of humanity seemed to be on the verge of living in a mechanical paradise, free for the first time in history from the oppression of material want and the consequent necessity of constant, stultifying toil. The spiritual, moral, and material achievements of Western Civilization were being spread among the 'backward' peoples of Asia, Africa and the Western Hemisphere as well as among the people of Western Europe. Moreover, through the careful calculations of modern diplomacy, backed by the deterrence of modern arms, a stable balance of power had secured the longest peace among European nations that anyone could remember. Men and women were free to enjoy the domestic prosperity that on the whole seemed to be limitless.

It was true that the new industrial economies were subject to cycles of growth and depression, but each new burst of growth brought



ever greater prosperity. It was also true that the new age had its critics: On the one had there were the anarchists, Marxists, and socialists, who were impatient for greater social, political and economic equity and constantly stirred up the lower orders of society down to whom the new prosperity was not trickling fast enough. On the other hand there were the reactionaries who refused to accept the new emerging order as progress. These latter day Prophets of Doom and Gloom, generally aristocrates, clerics and cranks, were generally ignored. Oh yes, there were the artists, who were always criticizing the values of bourgeois world and going out of their way to offend middle class tastes. But they managed to sell enough of their wares that.the per capita distribution of artists was higher than ever before and increasing.

But then the Mechanical Paradise, the creation of five thousand years of Classical -- Christian Civilization, turned into a vast engine of destruction, a meat grinder. Like some combination of Goya's Saturn and Frankensteins's monster, it rose up and destroyed not only the children of the new age by the millions, but the values and trusted certainties that had sustained Western Civilization for centuries. The confident certainties and promises that had heralded the Twentieth Century gave way to uncertainty, outrage, despair, and fear for the future.

And for what? World War I, didn't usher in any new age of prosperity. Germans watched their currency become totally worthless

as they were forced to bear the burdens of a bitter peace. The Russians were wracked by civil war as they tried to remake their society. The new Eastern European countries had to cope with the nationalistic and ethnic passions that had been unleashed by the Versailles Treaty and the breakup of the Austro-Hungarian Empire. The French and English, enduring the loss of a whole generation of young men, millions of wounded, and crippling national debts,were in no position to continue up the ladder of material prosperity; instead they welcomed home millions of demobilized soldiers to unemployment. Meanwhile, the United State which with its abundance of men and material had managed to bring the War to an end in its debut performance in European conflict, sought once again to disentangle itself from European affairs and pursue its own destiny in splendid innocence and isolation. In spite of a deceptive growth in prosperity and a sense that normalcy,was returning, wounds opened by the war continued to fester. They erupted like a boil with the great depression of the 30's. WWI had shown the astounding ability of modern governments and their bureaucracies to mobilize societies and resources for war. But if for war, why not for other ends? All that was needed was government leadership which would provide the proper goals and will. There was no dearth of men who claimed to be able to provide both. Nor was there lacking a receptive audience for these claims -- masses of people desparate for solutions to their problems and impatient with politics as usual. They wanted something done and done now! Thus such figures as Hitler, Mussolini, and Franco got the chance to remake the world.

So it turned out that the War to end all War, didn't even succeed at that; it only created the conditions that would guarantee that its last battle, World War II, would be bigger and bloodier than any apocalyptic visionary could have foreseen. Mathew Arnold's "Dover Beach" has seemed to some to characterize the early Twentieth Century:

> ....the world, which seems
> To lie before us like a land of dreams,
> So various, so beautiful, so new,
> Hath really neither joy, not love, not light,
> Nor certitude, nor peace, not help for pain;
> And we are here as on a darkling plain
> Swept with confused alarms of struggle and flight,
> Where ignorant armies clash by night."

9 - 12 3/6

Nationalism and Power Politics

WE, 24, "National States and the Middle Class 1840 -1880"

9 - 12 3/7

The Age of Progress: The Beginning of Modernity

WE, 25, "Age of Progress 1860 - 1914"; WC, 22, "How the Modern World Began."

9 - 12 3/8

Bourgeois Culture: Drama, Music, Painting, Archictecture.

GST Players in Doll House

WM, Hedda Gabler; MK, Doll House

8 - 12 3/9

Fly with the Valkyries to Valhala

Brahms, Wagner

9 - 12 3/10

Art Workshop: Moving Pictures

"Visual Pioneers of the 19th Century"

Essay: Simmons. Due 3/17

Quiz

9 - 12 3/13

Ascent of Man in Descent of Man: Darwin and Mendel

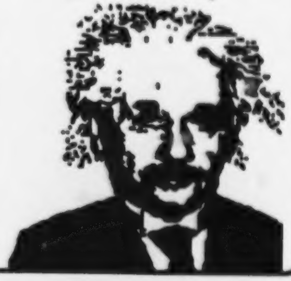
Pseudo-Science of Social Darwinism: Fit to Rule?

AU, 2, "Manners and Morals of High Capitalism"; WP, VII, Victorian World" and VIII, Thorstein Veblen."

WC, 20, "Import of Trifles";

9 - 12 3/14

SI, 5, "Relativity."



9 - 12 3/15

Impressionists and Symbolists: Manet, Monet, Degas, Debussy, Gaugin, Baudelaire

WM, "The Flowers of Evil"

9 - 12 3/16

Probable Uncertainty

SI, 6, "Quantum Theory and the End of Causality."

9 - 12 3/17

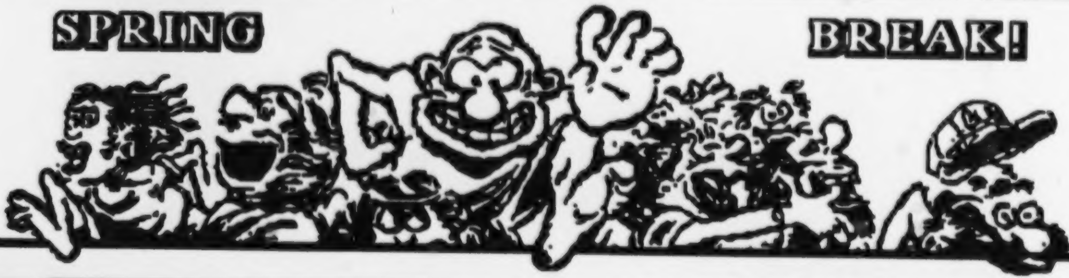
GST Players in The Cherry Orchard

WM, The Cherry Orchard

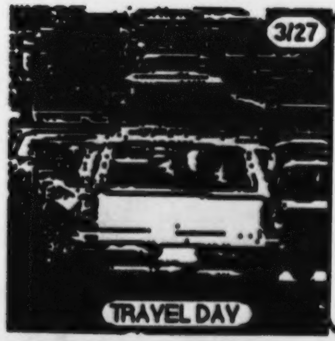
Essay: Monfort - USSR. Due 4/14

3/20

SPRING BREAK!



3/24



9 - 12 3/28

New Perspectives in a Mechanical Paradise: Art and Music.

SN, 1, "Mechanical Paradise"

Stravinsky

Essay: Winzenz. Explain sleep mechanically. Due 4/7

9 - 12 3/29

Preparing for the fieldtrip: Life on the Edge.

6:30am Holt Hall 3/30

6am Get-up 3/31

San Francisco Fieldtrip

If you are interested in the General Studies Thematic, please complete the following form, detach and return it with your letter *as soon as possible* because we must make final decisions by the end of July.

( ) I hereby apply for admission to the General Studies Program and a letter of application is attached.

( ) I want further information before deciding whether or not to apply.

Name: ____________________ Social Security Number: ____________________

Summer Address: ____________________
Street City State Zip Code

Phone: (____) - ____________ High School GPA: ____________

Date of Summer Orientation Session you plan to attend if any: ____________________

Combined Math and Verbal SAT or ACT scores: ____________________

Major you are currently considering, if any: ____________________

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If you are an above average student who wants to make the most of your first year at college, if you are ready to grow intellectually and take on mature responsibilities, then we want you in GST.

WHAT IS GST?

Since 1973 General Studies Thematic (GST) has provided a unique way for well motivated and prepared students to begin their university education. In order to graduate from CSU, Chico every student must take almost two years worth of General Education courses distributed among the Humanities, Fine Arts, Social Sciences, and Natural Sciences and Math. There are two ways you can choose to satisfy this requirement: First, you can simply take a traditional assortment of distinct courses. The disadvantage of this traditional approach is the lack of connections among the courses; and at the end you may very likely discover that you have huge embarrassing gaps in your general knowledge. Or second, you can choose to satisfy over two-thirds of the General Education requirement in an integrated, coherent, interdisciplinary way by enrolling in GST. A small class of about thirty-five students and five versatile faculty who study together as a supportive unified group for an entire academic year, GST will count as your entire academic load for your freshman year. It is the only class you will take. Over the year we study together the Cultural Evolution of our species. From humans' first halting steps four million years ago to today, we follow the full range of their achievements—from cave painting to modern physics, from the invention of the plow to atonal music, from philosophy to economics. By the end of the year we will be looking at our own time and considering where we may choose to step in the future.

SPECIAL OPPORTUNITIES

Besides covering 33 units of your General Studies requirement in a way that makes sense and requires minimal schedule planning, GST provides special opportunities simply not available to most freshmen. For example, why merely read Shakespear's plays, when you can see them as well? Every year we take a field trip to Ashland, Oregon for two days to the Oregon Shakespeare Festival, where we see four plays and take a backstage tour—at special student rates. Why learn about great art merely from pictures, slides, and lectures, when you can see many of the actual works as well? Every year we take two field trips to San Francisco where we see plays at the American Conservatory Theatre and tour major art museums in the Bay Area. Why merely have someone tell you what life is like in a Trappist monastery, when you can visit one and ask a monk yourself during our visit to a Trappist monastery? Why face the anonymity of large lecture classes and dormitories, when you can be in a small class where everyone will know at least your name within a couple of days? Why just hear and read about community involvement and social activism, when you can be practicing it in schools, hospitals, and homes of the disadvantaged? Why hassle building a class schedule only to end up with one that may leave you no large blocks of time between 8:00 in the morning and late afternoon and evening, when GST offers you a 9:00 AM to noon schedule almost every day?

In short GST offers advantages to you unavailable to most students at most universities.

WHAT IS GST LIKE?

A typical week in GST consists of three hours of class between 9:00 AM and noon, Monday through Friday, although sometimes we meet an extra hour or so a couple of days and then take a day off. During regular class time there is a lively mixture of discussions, student presentations, lectures, small group activities, and guest lectures by outstanding faculty from all over the university. In the past we have participated in foreign policy computer simulation games with the political science department, poked around in the geology of the Cascade foothills, done linoleum block printing, had the university President in to lecture, and learned to waltz. Often there are optional gatherings where we may venture out to a local rice farm, do some evening star gazing, or watch a film and discuss it. The overnight field trips are scheduled about half way through both semesters—just when everyone feels like a change of scenery. Finally, since most afternoons are free, you will have time to participate in outside activities such as drama, athletics, band, clubs or work.

THE FACULTY

Richard Baldie, Ph.D. Agriculture from U.C. Davis
Dr. Roger Kaye, Ph.D. English from Stanford University
Dr. Barbara Mejia, Ph.D. Chemistry from UC Davis
Dr. Kirk Monfort, Ph.D. Philosophy and Humanities from Stanford University (GST Coordinator)
Dr. Mike Simmons, Ed.d. Art from Arizona State University
Dr. David Winzenz, Ph.D. Psychology from Stanford University

All of us volunteered to teach in GST because we believe the program provides the best opportunity for giving students the background and skills necessary for a good liberal arts education and for getting the most out of the rest of the university experience. Our aim is to provide our students the best general education possible in the course of a year. In order to achieve this end we carefully plan every class and vary our teaching techniques to make the material as interesting, accessible, and attractive as possible. We are dedicated to the success of our students.

THE STUDENTS

A lot of your education and college-day memories will result from the students you talk to and work with. GST students are interested in new ideas, new ways of thinking and seeing, and meeting and working with unfamiliar people and problems. They are not afraid of taking risks. They are enthusiastic about the challenges and opportunities offered by the program, the university and becoming independent adults. They tend to get the most they can from their experiences. They are the kind of people who would often choose to spend their leisure time reading, writing, understanding, learning about, trying something new. They like to stretch and exercise their potential. Like the successful professionals they hope to become, they gladly commit large amounts of time and energy to tasks they find enjoyable, fulfilling, and challenging. They work and play hard.

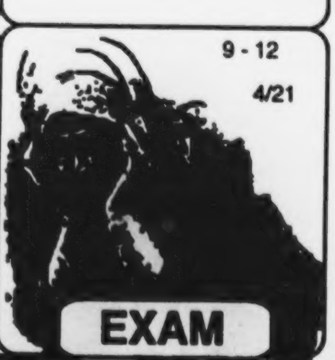
GST alumni have gone on to excel in almost every major on campus, from computer science to art. GST is known throughout the University, largely by its graduates. Many have gone on to distinguish themselves in the University Honors Program, various University organizations, in student government, and at other universities and colleges in the USA and abroad. The opportunity to know and study with such students is one of the most important things GST offers you; it is often cited by GST alumni as the best feature of GST.

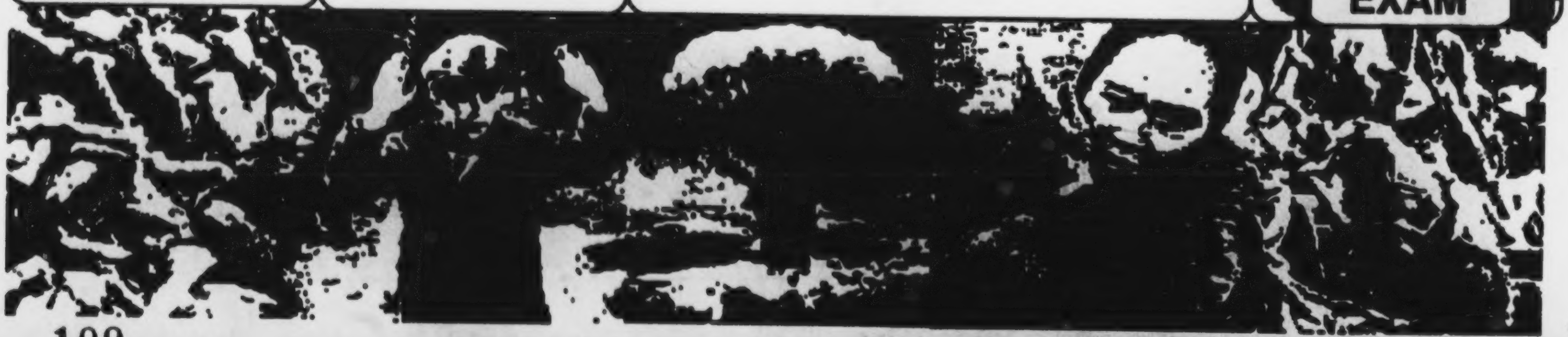
If the above description fits you or you are willing to work to make it fit, let us know. GST may be meant for you.

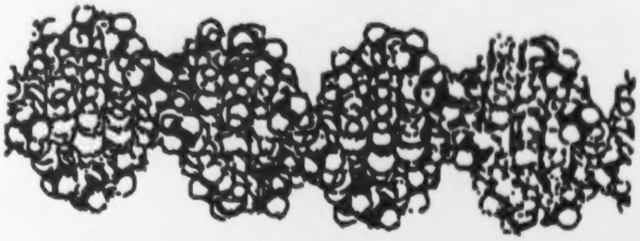
THE APPLICATION

Selection for admission to GST is based on high school GPA—approximately 3.00 or better; SAT or ACT scores—approximately 1000 or better for SAT combined math and verbal scores; application letter; and usually a telephone interview.

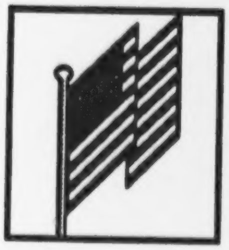
To apply, submit a formal letter relating your educational goals and interest in this type of program to the kind of person you are; this is your chance to let us know who you are. Mail the letter with the attached form to the General Studies Thematic Program (855). **The deadline for application is the last day of July.** If the program sounds interesting to you, but you do not think you have enough information to decide to apply, then ask for more information on the attached form. GST staff will also be available to answer your questions at each of the Summer Orientation sessions. You may also call the GST Office at 916-895-6663 or Advising at 916-895-5712.

9 - 12 4/3 The Human Mechanism MM, 1, "The Divinist Part of Us"	9 - 12 4/4 The Threshold of Liberty MM, 2, "Chuang Tzu and the Butterfly"; SN, 5, "Threshold of Liberty"; ST, 6, "Freud: Psychoanalysis."	9 - 12 4/5 Coercing 'Progress': Colonialism and Imperialism WE, 26, "Imperialism & the Great War 1870 - 1920," pp. 958-972: MK, WWI Poetry.	9 - 12, 1 - 3 4/6 Power and Glory in WWI WE, 26, pp. 972-993; WC, 24, "The End of Innocence" and 25, "The Lamps are Going Out"; AU, 5, "Lenin & the Great Ungluing." **GST FILM FESTIVAL** The Grand Illusion	9 - 12 4/7 Art Workshop: Assemblage of the Mind Essay: Kaye: Film Festival. Due 4/28. Quiz
9 - 12 4/10 The Russian Revolution WE, 24, pp. 894-896, 25, pp. 932-937, pp. 942-944, 26, pp. 993-1010; WP, VI, "System of Marx." ST, 5, "Marx: Communist Revolution"; WE, 27, "Democracy and Depression 1920 - 1933," pp. 1014 - 1034, 1043-1047.	9 - 12 4/11 The Art of Politics: Expressionism. SN, 2, "Faces of Power"; DAda daDa DaDA	9 - 12 4/12 Behaviorism ST, 8, "Skinner: The Conditioning of Behavior" Hmwk: Winzenz. Psychopathology in everyday life. Due 4/19	9 - 12, 1 - 3 4/13 View from the Edge MM, 6, "Madness and Morality"; SN, 6, "View from the Edge." **GST FILM FESTIVAL** Cabaret	9 - 12 4/14 Landscape of Pleasure SN, 3, "Landscape of Pleasure"; FE, pp. 194-230.
9 - 12 4/17 Depression WE, 27, pp. 1043 - 1048; WC, "Big Picture of Depression"; WP, IX, "Heresies of Keynes." WE, 28, "Totalitarianism Triumphant 1924 - 1941, pp. 1050-1091; WC, 29, "Stalin's Afterlife."	9 - 12 4/18 WWII WE, 28, pp. 1091-1102'; WE, 29, "WWII," pp. 1104-1132; WC, 30,"1945"	9 - 12 4/19 **Holocausts** WC, 32, "The War Europe Lost"; Maus; MK, Selections from Shoah, Articles on Decision to drop Bomb, and Article on "Trinity"	9 - 12, 1 - 3 4/20 Essay: Monfort Affirmative Action: Due 4/27 **GST FILM FESTIVAL**	9 - 12 4/21 





Contemporary Era



Our own era begins with the end of World War II and the crushing defeat of Europe and Japan. Onto the empty stage of power politics strode two neophytes, the only surviving major powers: The United States and the USSR. The USA realized it could no longer ignore the responsibilities of a great power, except at great peril to its economic interests and political values. Since the Bolshevik Revolution, the USSR had been treated as a pariah by capitalist nations; but it now saw before it the opportunity to.ensure its security both by extending its borders to provide a buffer to the homeland and by creating less hostile governments. Because their respective postwar desires were incompatible, the USSR and the USA soon came into conflict. This state of mutual hostility has lasted over forty years, to the consternation of the rest of the world which cowers in fear while the superpowers constantly threaten each other with humanicide.

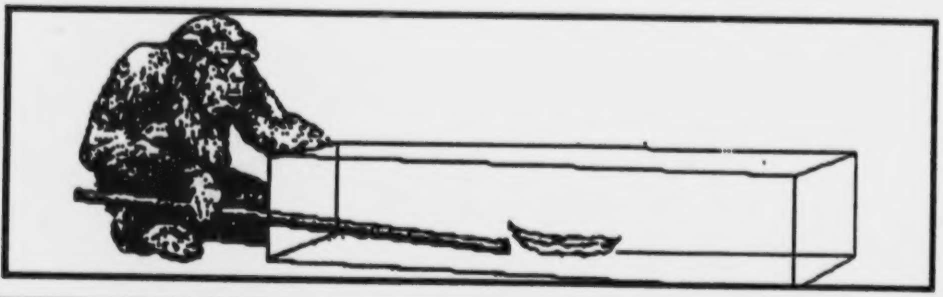
Indeed this has been a legitimate fear.because of other legacies of WW II. The invention of atomic weapon, first unveiled by the USA at Hiroshima, demonstrated that humans now had the power to destroy the earth. The Holacaust clearly demonstrated that there was no evil to which ordinary humans would not descend. In short it became evident that humans had the power to destroy humanity and that it was very likely that some would use it.

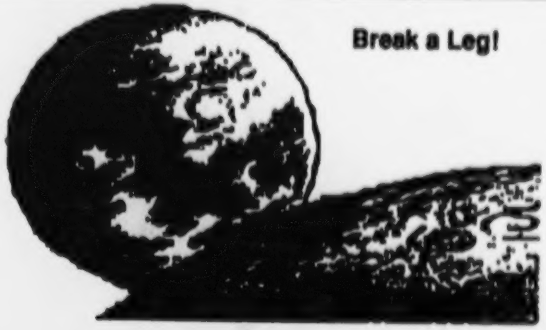
Yet another legacy of WWII and the collapse of Europe was the disintegration of the old colonial empires. The colonial powers had neither the will nor resources to maintain them in the face of rising aspirations for independence. Literally hundreds of new nations were created, many of which were ill-equipped for nationhood. Many of these former colonies, often countries only by the grace of European diplomatic map-drawing, have become the underdeveloped and lesser developed nations of the Third World. Aspiring to be taken seriously among nations and to prosper, too often these countries find that with gross imbalances of people over resources, they can barely hope for survival. So they play the superpowers off against each other in their struggle for economic and military aid. As a result they have become the battlegrounds for the superpowers as they maneuver for international economic, political and military power and influence. With very little to lose, what counts as.rational behavior in a nuclear world is not the same for impoverished Third World countries as for those who have.enjoyed the fruits of post-war technological progress and economic growth.

And this progress and growth has been spectacular. For the developed countries of the the First and Second Worlds, it has meant ever higher standards of living in terms of such measures as longevity, social mobility, access to goods and services, and material comforts. For the Third World it has imeant a demographic trap, where population growth exceeds the possibilities of living minimally decent living conditions for most of the people. The rich have gotten richer and the poor have gotten poorer. Consequently, there is a growing imbalance in the consumption of and control of the world's resources between the developed and the undeveloped nations of the world. Furthermore, both the prosperity of the developed world and the poverty of the undeveloped world are causing a reduction of the world's resource base through pollution and environmental degradation.

In the post-war context the two superpowers have not done that badly. They have refrained from blowing the world to bits for almost a half century, which in the history of power politics is nearly a record. And now there is some indication that both First and Second Worlds and their leaders are coming to recognize that.the thoroughly wretched condition of much of the world's population and the state of the environment may constitute more of a danger to them both than each is to the other.

How well will your generation do in meeting these challenges?



9 - 12 4/24 **GST Players in Endgame** MK, Endgame	9 - 12 4/25 **GST Players in No Exit** MK, No Exit; ST, 7, "Sartre: Atheistic Existentialism"	[illegible] 4/26 The Culture of Consumption White Noise again White Noise; MK, selections from Populuxe, "Artist as Entrepreneur," and "Flogging Underwear"; SN, 7, "Culture as Nature."	9 - 12, 1 - 3 4/27 Family Relations in the Human Family The Color Purple **GST FILM FESTIVAL** The Color Purple	9 - 12 4/28 Art Workshop: Abstract Expressionism and Beyond Plan Schedule for F '89; we will do some advising for CAR. Paper: Cultural Evolution and Me. Due 5/11 Final Image Assignment: Simons. Due 5/12
9 - 12 5/1 The Cold War & The Arms Race: Moving from a Bipolar to a Multipolar World WE, 29, pp. 1127-1143; MK, "Strategy and Economics Today and Tomorrow" (CAR enrollment begins.)	7am - 7pm 5/2 Sustainable Agriculture Fieldtrip to Stockton MK: "The Dream of the Earth" and selections from Time.	9 - 12 5/3 The Balance of Land and People: Consuming and Spoiling the Resource Base AU, 10, "Land and People" Thomas and Baldy	9 - 12, 1 - 3 5/4 Sustainable Economies and Distributive Justice: Constraining Economies by Prudence and Morality MK, "Designing Sustainable Economies" and "Life Boat Earth" **GST FILM FESTIVAL** El Norte	9 - 12 5/5 Deep Sources for Deep Problems in Latin America Deep Rivers CAVE essay due.
9 - 12 5/8 	9 - 12 5/9 **Post-Modernism** "Bluebeard; SN, 4, "Trouble in Utopia." SN, 8 "The Future That Was"; MK, selections on Post-Modernism and "Contemporaneity of All Styles."	9 - 12 5/10 Child of the Moment and of the Future MM, 4, "Child of the Moment."	9 - 12 5/11 Planning for the Future: A Panel of Experts. **GST FILM FESTIVAL** The Gods Must Be Crazy!	9 - 12 5/12 Alternatives to Shopping as the Good Life and Personal Integrity WP, XI, "Behind the Worldly Philosophers"; MK, Aristotle's Ethics Handout Final Essay Questions
9 - 12 5/15 	9 - 12 5/16 Bring two blue books **Final Essay Exam**	9 - 12 5/17 The Exam today (a) is objective (b) is oral (c) is 100 questions long (d) is all of the above **GST Graduation and Picnic at Alumni Glen at Noon**		**Break a Leg!**

1989-91 GENERAL EDUCATION

FOR STUDENTS IN FRESHMAN GENERAL STUDIES THEMATIC

	48 UNIT REQUIREMENT See the GE section of the current Class Schedule for individual course listings in each area.	Transfer Units Used	Units Completed at Chico	Units In Progress	Units Needed	GE courses Met through FGST
CORE	AREA A: Core (9 units required)	▨	▨	▨	▨	▨
	1. Oral Communication		AIP 2A			3
	2. Written Communication	AIP 1A				3
	3. Critical Thinking	AIP 1B				3
BREADTH	AREA B: Natural Sciences (9 units required)	▨	▨	▨	▨	▨
	1. Physical Universe		AIP 2B (MEETS 1OR 2)			} 3
	2. Life Forms					
	3. Math Concepts					
	AREA C: Arts and Humanities (9 units required)	▨	▨	▨	▨	▨
	1. The Arts	AIP 1D				3
	2. Language & Literature	AIP 1E				3
	3. Philosophies, Ideas & Major Figures		AIP 2C			3
	AREA D: Behavioral & Soc. Sci. (9 units required)	▨	▨	▨	▨	▨
	1. Individual & Society		AIP 2D			3
	2. Political & Economic Institutions		AIP 2E (ETHNIC)			3
	3. Cultural & Social Institutions	AIP 1C				3
	AREA E: Lifelong Learning (3 units required)	▨	▨	▨	▨	▨
		AIP 1F 1 Unit	AIP 2F 2 Units (NON WESTERN)			3

UPPER DIV.

UPPER DIVISION UNITS (9 units required)

NOT TO BE TAKEN BEFORE THE SEMESTER YOU ATTAIN JUNIOR CLASS STANDING.

ONE CLASS MUST BE SELECTED FROM EACH OF AREAS B, C, & D.

		AREAS B	C	D
3 units Thematic } From one theme {	________	☐	☐	☐
3 units Thematic	________	☐	☐	☐
3 units Upper Division Elective	________	☐	☐	☐

HIST 50 and POLS 55 are required in addition to General Education.

Advising and Orientation
March 1989

Supplementary Transcript Information for
Freshman General Studies Thematic (GST)
at Chico State University, Chico, Fall 1989 and Spring 1990

________________________ was enrolled in GST for ☐ Fall 1989 and ☐ Spring 1990 and did the following work.

AIP 001 Fall 16 units and AIP 002 Spring 17 units
In order to satisfy 33 units of their 48 General Education requirement, superior and well motivated incoming freshmen may apply for one of the thirty five available places in the Freshman General Studies Thematic program (GST). GST provides an intensive, academically rigorous, year long, interdisciplinary, multifaceted survey of Western Civilization. GST is traditional in that there are regular classroom hours with lectures, lecture-discussion, much reading, and many writing exercises, in addition to about one 3-5 page paper a week and exams. But there are also field trips, films, and guest lectures by faculty from throughout the university. Although the students are not aware of being in five separate classes, in order to facilitate administration accounting procedures for grading and faculty workload, and to indicate for evaluators the General Education (GE) breadth areas covered in the program, GST is administratively broken down into separate classes as follows:

AIP 001A - English - 3 units. (GE Area A2 Written Communication)
Literature and composition are major parts of the GST curriculum. The primary instructor is Roger Kaye (Ph.D., English). Among the books used in the teaching of writing and literature are Trimble, Writing with Style; Mack, et al, Norton Anthology of World Masterpieces, Vol 1; and Shakespeare, Twelfth Night and Love's Labors Lost , which the class saw performed at the Oregon Shakespearean Festival. All student essays, about 13 during the semester, are graded for form as well as content.

AIP 001B - Critical Thinking - 3 units. (GE Area A3 Critical Thinking)
After instruction in recognizing arguments, evaluating them in terms of inductive strength, deductive validity and soundness, students are given extensive practice and evaluation in using these skills in reading, writing, and discussion. The primary instructor is Kirk Monfort (Ph. D., Philosophy and Humanities)

AIP 001C - Foundations of the Western Civilization to 1600 - 3 units (GE Area D3 Cultural and Social Institutions)
After placing the earth in the history of the universe, and humans in the history of life, and considering our biological endowment as a species, we look at the cultural evolution from neolithic agriculture to the end of the Renaissance. We focus on the development of cultural attitudes and social institions from Classical Greece, through the Christian and Islamic Middle Ages, to the end of the Renaissance. Among the texts used are Spielberg and Anderson, Seven Ideas that Shook the Universe; Lovelock, Gaia; Chambers et al, The Western Experience V. I; Attenborough, The First Eden; Blakemore, Mechanics of the Mind.

AIP 001D - Art and Music in Western Culture - 3 units. (GE Area C1 The Arts)
Students are introduced to fundemental concepts of art through both hands-on experience and the study of major works of art from cave painting to the late Renaissance. In the case of music we give students instruction in fundamental concepts of music such as harmony, rhythm, melody, and practice listening to major types and works of music from the cultural eras of western civilization. Primary instructors are Russell Burnham (D.M.A., Music) and Michael Simmons (Ed.D., Art).

AIP 001E - Ideas in Literature from Homer to Shakespeare - 3 units. (GE Area C2 Language and Literature)
In this section we seek to introduce students to many of the major philosophical ideas, problems and controversies, discovered and developed by thinkers prior to the Enlightenment. Equal attention is paid to literary forms, which are shown to reflect ways in which beliefs achieve socialization. Emphasis is placed on students' capacities to link form and idea. Numerous readings and handouts from Homer, Greek dramatists, Plato, Aristotle, Augustine, Dante, Chaucer, Shakespeare and Descartes are used as texts.

AIP 001F - Community Action and Personal Responsibility - 1 unit. (GE Area E Lifelong Learning)
There are two requirements for this section, both with the object of developing informed, socially responsible citizens. First, students must participate in volunteer community work such as working with emotionally, physically, or educationally disadvantaged people. Second, students must demonstrate familiarity with local campus and community issues.

Thus as determined by the Evaluators and Advising Offices and the GST faculty, the fall work in GST articulates with the standard CSU, Chico General Education requirements as follows:

Area A2: Written Communication	3.0
Area A3: Critical Thinking	3.0
Area C1: The Arts	3.0

Area C2: Language and Literature	3.0
Area D3: Cultural and Social Institutions	3.0
Area E: Lifelong Learning	1.0
Total	16.0 units

Questions regarding the articulation of GST with General Education requirements on this or other campuses should be directed to the Evaluator's Office, Caroline Aldrich-Langen, 916-895-6323.

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AIP 002A - Oral Communication. 3 units. (GE Area A1 Oral Communication)
Students are often required to speak before class either singly or in small groups doing plays or making class presentations. Every student takes an acting part in at least three plays a year chosen from the works of the Greek and Medieval dramatists, Ibsen, Chekhov, Sartre, and Becket among others. Moreover, learning to participate, through effective speaking and listening, and to conduct small group communications is a major element in successful participation in GST.

AIP 002B - Thales to Uncertainty 3 units (Area B1 Physical Universe or B2 Life Forms)
This three unit section in the history of science begins with the ideas of the presocratics and then focuses on the history of astronomy from Aristotle to Newton. Thereafter, the major focus is on the development of atomic theory and the theory of evolution. Among the texts used are Spielberg and Anderson, Seven Ideas that Shook the Universe, the video tapes of James Burke's The Day the Universe Changes. Throughout the emphasis is on the methodology of science and not the data.

AIP 002C - Ideas and Art 3 units. (GE Area C3 Philosophies, Major Ideas, & Major Figures)
The major focus of this three unit section is on some of the principal philosophical movements from the early enlightenment such as rationalism and empiricism, through idealism, positivism and behaviorism to existentialism and deconstructionism. Attention is also paid to the artistic expressionism of some of them such as neo-classicism, romanticism, modernism and post-modernism. Besides readings from Locke, Hume, Hegel, Mill, Ayer, and others we use as texts Stevenson's Seven Theories of Human Nature, Fleming's Art and Ideas and Robert Hughes Shock of the New.

AIP 002D - Mind and Society 3 units. (GE Area D1 Individual and Society)
From mechanisms of perception, brain physiology, Freudian theory, and behavioral conditioning, to investigation of social formation of gender differences, the workings of the human mind in the social context are studied. The principal text is Blakemore's, Mechanics of the Mind.

AIP 002E - Worldly Philosophies and Consequences 3 units. (GE Area D2 Political and Economic Institution) Also meets CSU, Chico Ethnic requirement.
Using Heilbronner's The Worldly Philosophers, supplemented by other readings from political philosophers such as Hobbes, Locke, and Marx, we explore the major ideas that were crucial in forming the current, political and economic environment as well as the historical means by which they have had this effect.

AIP 002F - World Events Colloqium 2 units. (GE Area E Lifelong Learning) Also meets Non-Western requirement.
Every student is assigned some region of the world and made responsible for teaching the rest of the class what the major problems facing societies in that region are. The aim of this section of GST is to bring students to the point that they can begin to follow with comprehension, and understanding major news stories from around the world. Use is also made of film and literature to promote empathy for people of other cultures.

Thus as determined by the Evaluator's and Advising Offices and the GST faculty, the spring work in GST articulates with the standard CSU, Chico General Education requirements as follows:

Area A1: Oral Communication	3.0
Area B1 or B2: Physical Universe or Life Forms	3.0
Area C3: Philosophies, Major Ideas, Major Figures	3.0
Area D1: Individual and Society	3.0
Area D2: Political and Economic Institutions	3.0
Area E: Lifelong Learning	2.0
Total	17.0 units

Questions regarding the articulation of GST with General Education requirements on this or other campuses should be directed to the Evaluators' Office, Caroline Aldrich-Langen, 916-895-6323.